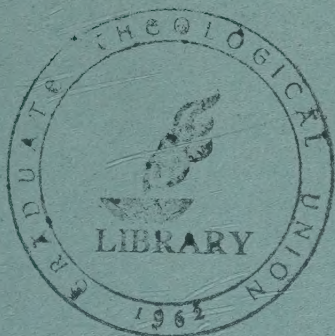


Oxford Movement 150

The Franciscan



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MAY, 1983

The Society of Saint Francis

Protector of the Society : The Bishop of New York

Minister General : Brother Geoffrey S.S.F.

THE FIRST ORDER OF THE S.S.F.

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Pax et bonum.

THE FRANCISCAN

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THE FRANCISCAN REVIVAL

By Barrie Williams

Published by Darton, Longman & Todd, £6.95

Copies may be obtained from the Friary, Hilfield

This important book traces the whole development of the Franciscan movement in the Anglican Communion.

THE FELLOWSHIP OF MEDITATION

(Founder: Marian V. Dunlop)

Those who are seeking a method of Contemplative Meditation based on Christ's teaching may be interested to know that two weekend residential courses will be held at Marian Dunlop House, No. 8, Prince of Wales Road, Dorchester, Dorset, in June from the 24th—26th and in September from the 2nd—4th.

The all inclusive fee for each course is £12. For further details please apply to the Secretary, Fellowship of Meditation, Turret House, 77 Portsmouth Road, Guildford, Surrey GU2 5BS.

MARIAN DUNLOP HOUSE

Marian Dunlop House is in the central part of Dorchester and within about half a mile of the station and coach stops.

It is a nine bed-roomed house with a centrally heated Meeting Room, Common Room and Dining-room.

There are wash basins, kettles, tea sets and radiators in every bed-room and three bathrooms with constant very hot water.

A small but peaceful garden is at the rear of the House.

There is a warden in residence who looks after the comforts and well-being of our guests.

Brother Tristam, who has been Provincial Secretary of the European Province since 1976, is here seen at his desk. He will be handing over to Brother Christopher this summer.



Oxford Movement 150



THE Church of England is probably the greatest example of a free enterprise church in Christendom. Within it, a movement usually starts as one person's private venture, others are attracted to it and, almost inevitably, a Society is formed to promote their aim. Thus today, the church is blessed with missionary societies, religious communities, theological colleges, hymnals and the Mothers' Union, and she has taken them all, eventually, to her bosom.

What the Oxford Movement brought to the church, however, was prophecy. What it did was to call the whole church back to a God-centredness, to a de-secularising and primarily, back to the faith of its Fathers. The Movement can be said to have affected the whole relationship between church and state; it led to a sacramental awareness that eventually revolutionised liturgical consciousness and radically altered parish worship and pastoral ministry; it inspired men and women to look to their Christian heritage and share again in the richness of that inheritance.

But is that prophecy still being heard today? As followers of Francis, the message we should hear is the same, though through the example of the poor man of Assisi, who found God in the poor, who found holiness in poverty and who found faith through fidelity to the church. A positive option for the poor was chosen by many of the inheritors of the Movement, not least by those who revived the Religious Life in the Church, and where it did so, to seem to be 'of God'. In this anniversary year, should we not again hear the voice of Jesus, the voice of Francis, the voice of our founders, calling us to that simplicity of life and ministry with which they endowed us. With Gamaliel, can we say, 'If it is of God, you will never be able to put them down'.

The Minister General's Letter

My dear friends,

Carnival! I am writing this letter in Trinidad a few days after that riot of colour, creativity and sheer joy which is Carnival. For three days before Lent each year the whole country is given over to Carnival and stores and factories and government offices all close down. For months beforehand preparations were being made. As Carnival got under way there was the competition of the steel bands—a product of Trinidadian musical art and improvisation. There was the competition of the Kings and Queens, for each band has its King and Queen. This year's King of Carnival was Peter Minshall's 'Mancrab' which told a dramatic story of the River (of life?) which at first flowed in all its pristine purity portrayed with white streamers and everyone dressed in pure white. The 'Washerwoman', Minshall's Queen, was also all in white washing her clothes in the River. The next day of Carnival there was a dramatic change as the streamers and the people were stained in different colours, proclaiming that the Mancrab had devoured the Washerwoman and polluted the river. It was macabre, brilliantly executed and a commentary on life on this planet. But the judges showed they did not think it was in the spirit of Carnival by marking it well down the list. This fascinating portrayal in which several thousand took part was but one of the many fantastic presentations. The Queen of Carnival was the Goddess Diana and the band with its large number of adherents had the theme of Rain Forest.

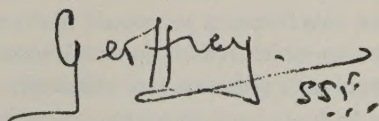
Carnival is an important part of life, not only of Trinidadian life but of all life. Those who strive on and revel in gloom, and they are many, will say, 'Why this waste?', as they see literally millions of dollars being spent on fantasy and enjoyment when the economy of Trinidad is edging towards a crisis and when there are so many poor not only in Trinidad but in the world at large who would know what to do with such money. People have echoed down the ages Judas Iscariot's words at the waste of precious ointment poured over the feet of Jesus by the penitent sinner, but perhaps Judas was not the most perceptive judge of life, and Jesus accepted this extravagant outpouring of love. The TV, newspapers and magazines vie with each other in a chorus of disaster—the bomb, economic and moral collapse, the endless stories of violence, rape and murder, crime of every kind. All these are undeniable facts and we are bombarded with them every day and all day from every part

of the world. But is that all life today is? And does that give us the total story? Surely life is also joy and fantasy. There was a lot of love and goodwill around in Port of Spain and a refreshing absence of hate. We need Carnival to give balance to life, to make us laugh and love, and to keep us sane.

Carnival is based on fantasy and make-believe to produce the joy of life. But our Christian religion is based on the reality of history. Good Friday is a fact that we cannot get away from. There we see the whole horror of sin and what it does to God, and that continues all around us today. If Good Friday was the whole story it would seem evil had finally triumphed and that God was really dead. But on the third morning he rose again and the stunning, exciting truth burst through—death is swallowed up in victory, life has triumphed. God has travelled through the worst that evil can do and has overcome. This is our faith.

So by all means let us face the horrors of today and not pretend or try to dismiss them. They are the product of a world sick in sin and without faith. We see Mancrab at work all around us today polluting and trying to destroy the beautiful. But there is something else. God is still around pottering about in the Garden he has created. It is his and he has it in his hand, that hand which in love gave his only Son, that all who believe in him should not perish but have eternal life. Even though Mancrab is wicked enough to annihilate whole areas of God's world, even though we continue to close our eyes to the millions of refugees, desperately poor and starving people in our world and pass by on the other side echoing Cain's word, 'Am I my brother's keeper?', even though racism continues to flourish in predominantly black as well as white countries, and every kind of evil is practiced all around, yet Christ's word to the apostles is the truth, 'The Victory is mine; I have conquered the world'. God is pure joy, and the spirit of Carnival at its best, points us to the joy of God which he so generously shares with us.

May nothing disturb your faith in the ultimate triumph of what is honest, good and holy.

A handwritten signature in dark ink, appearing to read 'Geoffrey'. The signature is stylized with a large 'G' and a long horizontal stroke extending to the right, ending in a small flourish. Below the main signature, there are some smaller, less legible marks that could be initials or a date.

Minister General.

Chronicle

Brother Anselm writes:

EUROPEAN PROVINCE Friends with long memories, and an intimate knowledge of S.S.F. over the years, would say (if asked to compare the community now with the community of the 'old days')—'Well, of course you have much more freedom now'. I hope that that is true not just at the superficial and obvious level of going about in ordinary clothes, having a day off with some pocket money, and so on; but also in a deeper and truly spiritual sense. Older brothers and sisters often find this freedom a problem—they enjoy it, and feel vaguely guilty, or they disapprove.

And of course, freedom carries with it responsibility and can be abused. It belongs to adulthood and confronts us with choices which no voice of 'authority' is going to make for us. To a greater extent than of old, our vocation unfolds not as the result of decisions imposed by the superior who is there to reveal God's will for us, but as we exercise responsible choice expressive of a mature life in Christ and his Holy Spirit. In community, as in a family, all choices and decisions are influenced by circumstances and by other people (among them, those in authority)—and this provides the necessary constraint which makes life very much a matter of obedience, and secures us against the dangers of self will and fancy.

Among the First Order brothers of our province are to be found a suffragan bishop, a university professor, an industrial chaplain, the gardener at a college for the visually handicapped, a seamen's chaplain, a college chaplain, a student nurse, a student counsellor, a hermit, and (soon) a bishop's chaplain. These brothers all exercise what can be called an individual ministry, and some of them live away from community in order to do so. In no single instance is this the outcome of an imposed obedience, always there has been an invitation or an inner prompting coupled with a consideration of individual and community needs, so that the task can be undertaken in the belief that it is of God. We are not any the less a community for this, or for the fact that usually one or more of us are temporarily 'on leave'—in fact, had we not this freedom we would find ourselves a community in name—but one in which frustration and bitterness would exercise a corrosive and eventually a destructive influence.

And when a group of brothers (in Stepney, brothers and sisters) have to make decisions which affect their daily life together, they do so not

by consulting a book of regulations, but by asking ‘How, in these particular circumstances, can we best express the gospel in a truly Franciscan way? It would be easier not to have choices of this kind—they allow scope for mistakes and failures, and we run the risk of becoming as many different Societies of S. Francis as we have houses. If we *are* sincerely seeking the gospel way for a life in (say) Birmingham, or Pilton, and not just allowing an existence to evolve which is as cosy as we can make it, we shall be growing together in a community which will be more faithful to the spirit of the gospel and of our Principles than anything we could achieve by a slavish submission to rules. Often it seems to me that there is a sort of pledge, an assurance that we are not drifting apart into anarchy, in the eucharistic life of each place (sometimes sustained through the ministry of local clergy) with the prayer and office which flow from it.

Christian life is the journey (of the church, of communities, of people) towards the point at which faith and hope are to be swallowed up by love and joy, in truth. ‘Vocation’ is the onward call of God to each of us towards that destination, and our response has to be the often painful one of parting with the delusions we have about ourselves—a ‘becoming what I am’—the discovery of who is there when all the games we play in the cause of self aggrandisement are over—a consent to our growth in the likeness of Christ. Our community exists in order to help its members make this journey according to their vow to God, and they find in it a space and a freedom which make it possible for them to grow up into Christ—‘For freedom Christ has set us free’.

The Provincial Chapter recently felt constrained to close the friary in Wales, and came to realise that at present it is not possible to have even a small house in that country—a great sadness for us and for our many friends there. Brothers Silyn, Nathanael and Raphael will continue to work mainly in Wales—Silyn from Glasshampton, Raphael at Lampeter, and Nathanael in Bangor Diocese. We have just welcomed seven men to the noviciate, and there are several enquirers—so we may not have to wait too long before we are given the freedom to live once more in Wales.

Meanwhile, as you will glean from the following pages, there are many causes for hope and thankfulness among us in this province. Among them, the decision to identify ourselves publicly, wherever possible, with all who pray and work in the cause of true peace. Do pray with us on 5 August and during One World Week—and (if you

live in that part of the world) come along to the London Festival. It's to be on the old date, and is advertised on another page—the place (and quite a lot of other things) will be new, as the result of a certain freedom of choice with which it has been confronted. Come and see what happens when we are brave enough to leave behind an outworn structure, and try together to celebrate the gospel and Francis afresh.

Brother Benjamin writes:

BIRMINGHAM It is often wondered why the house in Birmingham rarely figures in the Chronicle. This is not for lack of news items, on the contrary the house vibrates with the buzz of activity related to the comings and goings akin to the nature of the work of the house. The problem has been in the editing of all the news that's fit to print!

However, the opportunity has arisen for us to go into print as the house embarks on a new phase. For fourteen years, Brother Arnold laboured in Birmingham, quietly working with the young ex-offender. He has lately retired to Glasshampton, for a season, and we use this occasion to thank him for all that he has done in his ministry in Birmingham and the West Midlands. It would also seem appropriate to express our gratitude to those numerous brothers who at sometime in their lives have lived and worked at S. Francis House.

As I write the house has no residents, yet much activity. As a matter of policy we have purposely run down the numbers in order to refurbish and renovate the building. We have been supported in this by the Probation and After Care Service, who have supplemented our work force with lads on Community Service Orders. We, as a group of brothers here, are using this time also to evaluate the work done over the years as well as plan our strategy for the future as residential workers with the young ex-offender.

I hope therefore that this rare contribution to the Chronicle will at least give rise to three things. A purpose for prayer for those who ponder about Birmingham, an opportunity to care for those concerned about the brothers here in what they do, but above all support in the silence that the very nature of it all entails.

HILFIELD 'Vous avez, avez vous'. When Ronnie Knox had been ordained in the Roman Church, he found himself at Notre Dame in Paris, suddenly asked to take a place in the confessional. As his French was weak (being English) all he could think of to say was 'Vous avez, avez vous'!, no doubt in different tones of voice. Brother Bernard, unknown to himself, apparently has various tones of 'I see' or 'Hmm' and certainly a lot of his time is spent in seeing people, both brothers and those from outside the Friary and from Bernard House. There is no shortage of requests for people to come and live in Bernard House for a period of months to work through things and it continues an important and demanding side of the Friary. Gordon has moved over to Clare House after two years there and with Christopher leaving us this summer to go to Plaistow as Provincial Secretary, there will be a further gap. The criteria for Bernard House are, not too long term, not too seriously ill (e.g. depressed), preferably interested in the spiritual or

Christian dimension, younger rather than older. People who are thinking of referring to us need to realise how often we have to say No.

Media exposure. An enthusiastic group of television students have been making a short film here for their exams and the BBC is coming for a 9.30 Eucharist for Radio 4 on Advent 2, but the 'Church and the Bomb' debate brought Linda Alexander and a team from *Newsnight* to take pictures in Chapel and then to interview Bernard. This has quickened our interest in this subject and many of us are on the Bishop of Salisbury's side of the divide. John Francis is a keen CND member and goes to the Dorchester meeting. In our Community Week after Easter, we are hoping to have two speakers, one multilateralist and one unilateralist. We hope to have a seminar also, as part of our summer Festival, on the same topic. We recognise the variety of opinion among us, as among other Christians, and our days of fasting and prayer reflect this divergence. Praying for peace is a bit like praying for Christian unity; we may have different ideas about the when and the how and the end result, but we all know that it is God's will.

Street Theatre. Another Alexander, this time our tertiary Paul, has been here for a very lively weekend of drama which many here joined in, as well as brothers and sisters from outside. We hope that after Easter a team from here will go on the streets and again, there will be a workshop at the Summer Festival. The Festival which is on 9 July will also include a School of Prayer session and some modern music group, games for the children and slides of Assisi. It begins at 2 p.m. Those who live near enough to come (we say about fifty miles!) should receive with their FRANCISCAN a note of all our Friary programmes; if you don't and you want to, please let us know. The Stigmata is on 17 September and the speakers will be announced. Bill Lash will be back with us by then.

He died for us. The theme of novice training this term has been the death of Christ. It began soon after the seven postulants were clothed (25 January, a most happy day) with a combined two days with the sister novices and Joyce and Hannah. There was a relating of our stories to the Gospel story of Christ's death, some role plays about counselling and spiritual direction, a discussion of the social implications of Christ's death, and withal an attempt to find out how best to work at the central theme. This has been followed by seminars and lectures. Joyce has done four sessions on the care of the dying, Hannah on 'rites of passage', Bernard on the New Testament doctrine of Christ's death, and one on theories of the Atonement, Samuel has worked on reconciliation in Society, with a group and there has been an introduction to a Passion Mime. In Holy Week Samuel will be doing the course here for brothers and visitors. The week before this, each of the novices is going to present, in some way, what the death of Christ means to him/her, so that we can share the fruits of the term's work. Timothy, Christopher and John Francis have been out on missions and all the novices will be in mission teams before the end of the summer, so studying the death of Christ is followed by 'sharing the Easter Message'.

S. Valentine. Kenneth's birthday is the week before this; it was good to see his brother David again and his sister Phyllis. Kenneth is much better again and was able to share his anniversary-of-vows on the 14th with us all. We are grateful for gifts which bought a beautiful woven altar frontal to commemorate his fifty years in the Society.

From Carceri to Conservation. We are delighted that the Minister will be with us for part of our Community Week. We have various speakers coming in, including Gerald Pitman on 'The Sherborne Missal'. On the Monday a group from Yeovil and around who are keen naturalists and conservationists are going to join us. There are many rare plants around here, especially orchids and it will be good to have our eyes opened. The leader of the group is a Mr. Brian Collins, who has bought the wood above the Friary from the Forestry Commission. One of the attractions of buying it was the excellent hut there, which he and his group hopes to use. This means the end of our stays in the hut (the carceri—that wonderful piece of ingenious craftsmanship, the work of Hugh Fenwick). Over the years many of us have done hard work with God there. The new Carceri is in a discreet part of the Friary grounds—the place indeed where Ramon had his solitude last year.

Boundless energy. Ramon is itinerant again and returns with better stories of his hitch-hiking encounters each time. The last trip was to Oxford for the University Mission, then to Swanwick (for an Area meeting of the Baptist Union), then to Lincolnshire (for a pre-mission visit to Elizabeth Stirling's parish); at the time of writing he is at Freeland, but later in the year he has a long stint with the Church in Wales. While he is here (and we wish it could be more) he is indefatigable in the garden, the sandal shop, teaching, counselling, preaching, talking.

Comings and Goings. We are often over at Hooke, and the brothers from there here. Raymond Christian has had a term there and another brother will replace him. We all went to Stewart's profession, which was a great occasion—Owen would have approved! John Francis has joined us here and is doing great things in the kitchen and in outside engagements and groups here. Benedict is very welcoming in the Guest House and brings a level of care and love from which we, as well as visitors, benefit. We are sorry that he will be away from us for six weeks when he goes to Truro after Easter, but are glad that Malcolm will have that time with us in the larger family. Paschal is joining us here in June, but Christopher is going in August—we shall miss him very much indeed. Timothy went to Birmingham in March, but Ken Willis returned here and there is a postulant expected after Easter. And so it goes on. It is fine unless one is looking for a settled stable household. We like to think that we are, as individuals, both settled and stable, but our life-style as friars means a great deal of movement and adaptation to new situations.

Cerne Abbas. As the summer approaches it might be worth reminding friends that if they are going to visit us it is best not to go to Cerne Abbas. We are off the A37 about half-way between Dorchester and Yeovil; if in doubt ring us for directions. We welcome friends from Cerne and especially Harold Best, our former parish priest, who is of course a tertiary of long-standing. We have all felt his loss of Rose and are only thankful that her long suffering is over. Harold is a frequent and very welcome visitor; last time he came we were delighted that he brought Bishop and Mrs. Ellison, who have retired to Cerne. At Shaftesbury we are glad to know that Bob Pope is our neighbour.

Camps. *Families'* 29 July—8 August. Apply to Mrs. Elizabeth Stirling, 14 Redmiles Lane, Ketton, Stamford, Lincs. *Youth* (15—25) 12—22 August. Apply to Brother Philip Bartholomew at Hilfield Friary.

Brother William Henry writes:

BELFAST In my first year in Belfast I think that one aspect of life here that has impressed me most—apart that is from the warmth and friendliness of the people of Northern Ireland—is a number of really committed Christians, from all Churches and traditions, who have come together to pray with each other, to share with each other, and to learn from one another. Alongside this I have also been impressed by signs of the rediscovery of *Christian community*, a movement which can of course be seen throughout the world.

The Brothers in Belfast have in various ways links with these groups. In January I was able to attend with Roger Damian a conference at Corrymeela under the title 'Emerging Patterns of Community'. This brought together Christians of different traditions who were living and exploring the meaning of Christian Community. It was a marvellous experience for all the forty representatives—a time of real and deep sharing and praying together.

Over the last year the Brothers have developed links with two groups of Roman Catholic Franciscan Sisterhoods in Belfast. We now meet together regularly for prayer and fellowship in each other's houses. Under Brother David Jardine's guidance a leaflet has been prepared to pray for the Healing of the Nation. This is currently at an experimental stage but is encouraging both Sisters and Brothers to pray on a Friday for peace and reconciliation in this land. And so we thank God for ten years in Belfast and all His blessings since we were first invited in 1973.

Brother Alban writes:

GLASSHAMPTON Our last news report mentioned that the work on the roof was not proceeding very fast. Since then, as if to shame those words, it has proceeded rapidly, aided by the fine, warm spell of weather in January. But the tilers were to be seen perched precariously up above not only when the sun shone but on cold, frosty mornings or in persistent drizzle, and at times quite late in the day so that we wondered how they could see to work. Now it is all finished, and very neat it looks. Two of the workmen had long hair tied with head bands which led us to call them (privately) the Apaches. However their cheerful songs coming down from above were unwarlike if not angelic.

On the Sunday before Lent we had a neighbourhood party, to which local persons with whom we have had dealings of one kind or another were invited. Most of them came, and so appreciated what was offered that there was talk of hiring the kitchen brethren for the local Rotary!

We were ourselves invited again by the Open Door Club at Abberley, a village a few miles away, to a pre-Lent supper, after which Compline was said and sung. This has been an annual event in recent years.

Brother Arnold has arrived from Birmingham, and will be spending some months here. Other brethren will be coming for their month's stay. Brother Samuel was with us for most of February, lending his cheerful energy. Towards the end of his time here, he took the novices out for a day, which got extended over a long evening. But if any of the older brethren remarked that this sort of thing never used to happen, they did it quietly and were not heard!

Brother Edgar writes:

CAMBRIDGE Brother Paschal will be leaving us in June, going to the Hilfield Friary. He will be much missed. In his time with us, he has fulfilled many engagements, preached in many College chapels, and been a welcome and valued member of prayer groups, ecumenical and otherwise. Here in the House he has been valued both for his friendship and his cooking! We wish him many blessings in the future.

Brother Philip Bartholomew writes:

HOOKE Since the new year we have seen a lot of changes both within the S.S.F. community, and the wider school community. The first change took place in fact back in September, when Keith Miller resigned as the deputy headmaster. Keith had been with us for some years, he had been Anselm's deputy, we hold him, his wife Wendy and children in our prayers and hope they find happiness in their future life.

It was with great joy that we welcomed John and Di Hanby to help us out for two terms, John has done a grand job in re-establishing our science department in the biology discipline. John's mother is Noel Hanby, a novice with our sisters at Compton Durville; he and his wife come from Australia and have had links with our community and school for many years, Owen, William and Simon being among their close friends. Our love, prayers and thanks go with them when they move on to Greece after Easter.

Just before Christmas, we said good-bye to Father Stephen Griffith. Stephen joined the staff two years ago as a house father in Bernard house. We all miss his gentle ways but we are glad that he is so happy in his new post at S. Peter's School, York. Kevin Jones, a young man from Avon, has taken on the job in Bernard; please pray that he will be helped and blessed in the work.

Our dear brother Bruce also left the school at Christmas; he is now working with the elderly in a home in Brighton, the boys of Leo house miss him a great deal. We are most thankful to God for Bruce's ministry with us and we pray for him in his future.

Who's left?, I hear you ask. Well we are very glad to report that Brother Stewart has been professed in our community. His simple profession took place in the school chapel on Ash Wednesday. It was very moving to have nearly all the boys turn up for this of their own choice and it drew us all much closer as the body of Christ and a praying community.

We are delighted to have Raymond Christian with us for this term. He has been helping in Leo House and with the confirmation classes and his quiet loving way fulfils yet another need in the boys.

Philip Bartholomew is with the senior boys in Juniper. He also has a class for boys called 'Search'. This is a group of nine boys who are searching for answers for today's problems from within the christian faith. Please pray for this group, that Christ may work great things in and through them.

Everyone was delighted when the Board of Governors appointed John Mallabone to the post of deputy head; John has served the school well for many years and his quiet assured manner will be a great support to Jack Barnett (our Head) and us all.

Jack, in the first assembly this term, talked about time running on and that for many it was their last term here. There are in fact seventeen boys leaving this year. He gave them a word from Ephesians on using the time to seek God's will and to try to understand it. Do pray for these boys as they leave us that they will find and understand God's will. Pray also for Jack and his wife Kath as they minister to us, that they may find it a blessing.

With all the changes it is most reassuring to know the abiding love of God and to see it in evidence here, it reminds me of a chorus we sing. Yesterday, to-day, forever, Jesus is the same: all may change but Jesus never, Glory to his Name.

P.S. As we go to press news has been received that Brother Randall died suddenly on 19 April. May he rest in the peace of the risen Lord.

It is difficult to decide which events to pick out of the house diary as **STEPNEY** typifying the last four months. There is no doubt however that the first must be 13 November, when Sheila, Hannah, Antony and Julian made their profession in S. Botolph's, Aldgate; a unique occasion. The Stepney House were joint hosts with Plaistow at the happy gathering, held in the crypt, which followed the actual service. A few days later the membership of the house changed as Hannah returned to Compton Durville, while Sheila took her place. She was soon at home and found plenty to do, especially in the house.

The next special day was that of the blessing of the house. Great preparations were made—getting the house as we wanted it to be, finding homes for surplus furniture, or else storing it, preparing a service and a good deal of cooking. Sunday, 19 December was the date chosen. We were At Home from 3.30 onwards. Friends were welcomed with tea and there was much coming and going until it was time for the Eucharist. This was held at the nearby U.R.C. church, with Bishop Jim celebrating. After the service Keith led the congregation through the streets and pouring rain to No. 10, carrying a candle which the Bishop had blessed. In the house the Bishop moved from room to room, leaving a chain of lighted candles, ending at the top of the house, where supper awaited everyone. In all some seventy of our friends braved the elements and joined in a very happy celebration.

Next day, in lieu of our usual quarterly house outing, we went together to see the film *Gandhi*. It was such a moving experience it reduced us to speechlessness, so that we drove home in dead silence! Christmas Day was the quietest that we have experienced since coming to East London, just ourselves, though the next two days we were joined for lunch by the presiding priest and other friends.

Sheila has enrolled with I.L.E.A. as a supply teacher for P.E. and had a week at a Poplar school just before half-term. It is hoped that other such opportunities will occur, giving her the satisfaction of using her special skills in this way.

In Peter's case it is a job ended. There were various indications that it was the right time to end his work with the centre for handicapped, at Toynbee, where he has worked for over three years. So the end of February saw his work completed. After a break he will be looking for fresh service in this area.

Leonore continues to work in two clinics, but as an interpreter rather than a doctor. She is also able to pay a weekly visit to two wards in the London Hospital,

to talk with Bengali patients. She has even been called a few times, in an emergency, to translate for the staff.

It so happens that we have made links with different places of worship. Sheila goes regularly to S. Botolph's, Aldgate and Leonore attends S. Augustine's with S. Philip's, a small group surviving from the much larger congregation and now worshipping in the U.R.C. church, before the regular gathering. There is an exciting growing together of the two congregations, with an occasional joint service. From this connection Leonore has been invited to the Stepney Fraternal, a periodic meeting of priests and ministers and lay workers from a number of denominations ministering in the area. Peter is at present fulfilling a long felt wish to visit the various congregations in the Deanery, where there is always a generous welcome in response to our long established roots in Stepney, since the days of the house in Cable Street. Perhaps one day the mendicant will become conventual but who knows the destiny of the pilgrim?

Between us we are involved in a variety of activities which take place locally, all of us going to some of the meetings of the Deanery Synod and Chapter. Peter is also on the Area Synod and Bishop's Council. Several are involved with Tower Hamlets Association for Racial Justice, C.N.D., M.O.W. Keith made contact with all our nearer neighbours when collecting signatures for a petition against the conversion of one-time domestic dwellings into factories and showrooms.

If in nothing else the move to Halcrow Street has been justified by the number of people who make their way there, whether singly or in groups, for a meal, for a talk and above all to join in the central life of prayer and Eucharist. We have had many more join us in this way than ever happened in Toynbee. Already we are finding a sense of purpose in being here, though aware that it is just a beginning, and sure that there is much more to be explored regarding our place in the life of the area.

For some time we have felt that the London Rally was becoming stale and the venue too impersonal and expensive. We also realised that we were not putting enough thought and work into the event and this was rebounding back on all of us who attend. Therefore a small group of brothers and sisters, which includes a member of the Third Order, have been meeting together to plan a new style Franciscan Festival to replace and move on from the Rally. As reported in the last FRANCISCAN we have found a new venue which we hope will serve our needs better. This is S. James', Sussex Gardens, W2.

The Festival will have a theme which should run through the day and which we can explore in different ways. For this year we have decided on 'Blessed are the Peacemakers', and we hope to look at what being a peacemaker might mean in circumstances that affect us all; the Family, Northern Ireland, Race, Industry and Nuclear Disarmament.

It is also our aim to make the Festival lively and to enable any who wish to participate, but without making it too unfamiliar to those who regularly attend. To this end we shall have a dramatic presentation of the theme, and then after lunch a Forum for discussing these issues more fully and at a practical level. The Festival Eucharist will bring all the strands together, and this will be followed by tea and an opportunity to talk with the First Order brothers and sisters.

The Programme will run something like this:

- 12.00 'Warm-up' and Dramatic Presentation
- 12.55 Lunch (bring your own food)
- 1.45 Forum
- 2.45 Eucharist
- 4.00 Tea with 'S.S.F. talk-about'

S. James' Church is very close to Lancaster Gate tube on the Central Line, within walking distance of Paddington Station and well served by buses especially the 12 and 88. Parking in the area should not be a great problem.

Do please make a special effort to be with us on 1 October if you live in striking distance of London. It would be a pleasure to share this day with you and anyone you cared to bring with you.

Sister Pauline writes:

PADDINGTON Since we last wrote Sister Jannafer has joined us and is at home in the routine of the house. She has taken over the assistant chaplaincy work at S. Mary's Hospital, Harrow Road which Pauline was doing.

Our various areas of ministry outside the house keep us very busy and the times when we are all together for offices and meals can be quite rare some weeks. In view of this we decided around Christmas-time that we needed a period of consolidation together as a household and in an effort to achieve this it seemed right to cut down on the numbers of people coming to stay in the house, at least for a time.

We are always available to those who come to talk and to share their problems and difficulties with us and this is an important and obviously necessary part of our ministry in this house.

We do now have a small area set aside as our chapel but it is not large enough for us to invite others in to join us for a celebration of the eucharist, so we are waiting for the fixing of a new door between us and the school next door and hoping that we shall then be able to move into a larger area which is too noisy at present.

A whole block has been demolished on the opposite side of the street and we are enjoying the additional light coming into the house now that the garage has gone, and it is much quieter without the constant revving up of engines.

The site is being redeveloped and a number of 'town houses' are being built on it so sadly in some ways the atmosphere of the street will change.

Three of the more colourful 'Sex shops' have been closed down over the past few months so it is changing in more ways than one!

We hope that we won't become too 'up market'.

As I write this, spring seems to have suddenly sprung in London and it is a great joy to have both Hyde Park and Kensington Gardens within short walking distance, and we continue our own efforts to create a garden in tubs, etc. in the playground between us and the language school next door. There are some early signs of small success.

Brother Cuthbert writes:

LIVERPOOL At the time of writing we are looking forward to Spring—decorating and repairs! The garden is showing signs of new growth—unkempt lawn and weeds. But admittedly there are splashes of colour—hyacinths no less and

primroses amid winter debris. New growth in us too with James William elected for a further term as Guardian. We await with bated breath for new ideas or changes he may yet make! He continues with scouse accent (?), Irish jokes, etc., working at Rathbone Hospital as Chaplain and S. Anne's, Stanley.

At the moment he is preparing for a Prison Mission in Durham plus the Holy Week in Shropshire.

Thomas Anthony at this moment is returning to us from a Mission in Lincolnshire. He has a full year ahead including time in Belgium with Marriage Encounter Group and several week-end sessions. He continues his ministry at S. Margaret's, Toxteth, assisting as Curate and doing Hospital Chaplaincy at Princes Park Hospital. His encouragement and knowledge as Third Order Chaplain have brought new members to the Merseyside Group, ranging from a Bus Driver to a trainee Nurse.

Brother Cecil is now in his fourth year with us and spreading out from his Parish Youth Club, where he does one evening a week, to involvement and membership of the Merseyside C.N.D. Apart from meetings, debates and groups, this has included a demonstration against the Cruise and Trident Systems, an all-day Conference at S. Nicholas' Catholic School on 5 March, and projected happenings during the coming year. He is also a member of Dunamis—an Ecumenical Peace Group, based at Church House, which links up closely with his C.N.D. work. On 26 March he is going to attend a Peace Demonstration which will link up all roads out of Liverpool with a chain of people and also an Ecumenical Peace Service at Burtonwood American Air Base on 27 March.

I continue as Industrial Chaplain and am now fully involved with the M.S.C. scheme locally as a Committee member and Training Adviser at S. John's, Fairfield, Experience Workshop. This employs sixty-two young people ranging from catering to engineering.

I am still working at Holy Spirit, Dovecot, but am now giving more time as Boys' Brigade Chaplain. This has given me a chance to share my outdoor skills, i.e. fell walking, etc. with them, but they are teaching me football and also how to jog!

Chaplaincy work in industry now gets me involved with some Union contacts and on several occasions I have been invited to attend Shop Floor Meetings as an observer, in this field my main work area being Higson's Brewery and the Fairfield Experience Workshop.

Brother Vincent writes:

LLANDUDNO I am not sure quite how I should begin what will be the last notes for the Chronicle from Llandudno Friary. The reason for my uncertainty is that the Provincial Chapter decided to close Ty'r Brodyr. This means that, from 30 June, we shall no longer have a house in Wales. On behalf of the brothers and sisters, I must express our deep sense of gratitude for all the blessings that we have received over the last ten years, blessings of a prayerful concern and encouragement in our work and witness in the Principality. And of course, the deep love and material support of a very wide circle of friends, and among these I include our tertiaries and companions.

With the closure of the house in June, Silyn will move to Glasshampton but will continue to undertake engagements in Wales. Nathanael, it is hoped, will move to a parish probably in the diocese of Bangor. Besides exercising a local ministry, he will

be able to accept engagements in other parts of this Province. Raphael will likewise continue in Wales with the work as chaplain to S. David's University College, Lampeter. At the time of writing, our two sisters Nan and Jeannette are not certain to which of the houses they will be going. This leaves myself: after a short spell at Glasshampton, I am moving to Hilfield in the autumn.

In conclusion, our work in Wales will continue with the particular commitment of three brothers. It will be sad to leave Llandudno as a place however. We must pray that one day, in God's good time, it will be right for us to live once more in Wales.

Brother Colin Wilfred writes:

ALNMOUTH It hardly seems possible that at the time of writing I have already been here three months having arrived on Advent 1. The dire predictions of winter weather on the North-East coast have not been fulfilled and we have had lots of sunshine and a mainly mild winter.

However, Brother Edmund's efforts to combat both the cold and the cost of heating a place the size of the Friary have continued unabated; in this he has been greatly helped by the freely-given advice of a Tertiary Brother, Clem Gault. We hope that before Edmund moves to pastures new he will be able to complete the rebuilding of the heating system, boilers, etc., which are very antiquated and expensive to run.

Arrivals. Brothers Ian Leslie and Mark Nicholas arrived on a temporary basis for a stay of several months but the latter's stay has now become permanent, at least as far as anything is 'permanent' amongst Franciscans! Each is making a valuable contribution to the life as well as keeping the number of brethren here up to the apostolic number of twelve.

Departures. As well as Brothers, this house has usually had other people sharing in the life for different periods of time—hopefully to our mutual enrichment. Recently two have left us: Barry Robson to work in Newcastle and Matthew del Nevo to test his vocation with the Community of the Servants of the Will of God. We wish them well in their new ventures and thank them for their contribution to the life here.

Lent. The Lent period sees the annual student invasion in college visits to the Friary. This year it included assorted groups from different Durham Colleges, Dundee University, Newcastle University and Polytechnic. A mixture of discussions, meditation, walks on the beach and visits to the pub, as well as sharing in Friary life and worship, seem helpful to many and a significant point in their life and faith.

Also during Lent the Friary has acted as host to fifty-or-so people from surrounding parishes for an evening of coffee, bible study, discussion and Compline.

Over the years a large network of contacts between the Friary and the Church and people of the North-East has been built up. When the Bishop of Jarrow (Michael Ball C.G.A.) was asked why this was he said 'I've found that Church-people here love to go somewhere and you are just about the right distance away!'. Long may it continue, to our mutual enrichment.

On 24 September, we look forward to celebrating with Denis his golden jubilee as a priest. Brother Michael will be with us and will preach at the eucharist.

Brother Simeon writes:

PILTON Since the last account from the brothers in the northern outpost of Pilton, the life here has continued in the unspectacular round of worship, ministry and care of the many who call. It was a great joy to us to host the profession in first vows of Brother Robert, and on 14 May we look forward to the life profession of Brother Peter Douglas. It promises to be a splendid do, with the presence of the choir from Old Saint Pauls leading the singing. The Bishop of Edinburgh will arrive hot foot from presiding at the Ecumenical Pilgrimage to Haddington.

I am writing this in Lent. The very mild winter we have had up here has brought the signs of spring much earlier. This year during Lent, members of the congregation of Saint David's are preaching on Sundays. Christmas now seems a long way off, but the festivities were enjoyed by all, and the kindness of our friends overwhelming.

We are not on the regular pilgrimage route often trod by brothers and sisters, so it is always a joy to have them stay. Colin Wilfred paid us an early visit after taking up his duties in Alnmouth, and recently our tertiary brother, Ronald Bowlby came for a meal. Our Companions and Third Order have had meetings here already this year. It's always so good to renew these contacts, especially as we are a bit thin on the ground.

Any friends, brothers and sisters who happen to find themselves this side of the border are assured of a warm welcome.

Sister Eileen writes:

NEWCASTLE-UNDER-LYME Changes of personnel in the house are, we hope, complete for a bit. Pat Paterson, who was staying with us when I last wrote, has made history by being the first to be received into the novitiate in our house chapel. There have been Third Order novicings and professions and, at the age of eighty-six, my own father's baptism on Christmas Eve, so we have had our share of joyful occasions. Our parish priest and Third Order Chaplain, Graham Newton, is delighted to have been involved in all of them.

Thanks to the very kind and prompt co-operation from our local builders we have one larger bedroom instead of two tiny ones, now occupied very happily by Sister Veronica, who is settling in with us, making our four. We are enjoying her warmth and willing help and her ready welcome to guests is much appreciated. Hilary and I are here and there, working our Box and Cox system—but we do coincide sometimes!

We have had to change our house festival date. Please note that it will be here at Newcastle-under-Lyme, on Saturday, 30 July, beginning with the eucharist at 2.30 p.m.

It is now four years since we first moved to Truro, and we now feel very
TRURO 'settled in' and part of the Diocese. Peter Mumford (the Diocesan) and Jane are both tertiaries, and David Sherlock, the new Dean who lives near to us, had a Franciscan mission in his last parish, so knows the worst!

Malcolm is well established and has a long string of speaking and preaching engagements, many of which relate to his work as Secretary for the A.P.R. (Association for Promoting Retreats). We only see David in the holidays from Queen's, Birmingham, where he is drawing near to the end of his course, and hopes to be

ordained Deacon at Petertide. Michael paid a visit there recently to conduct a Quiet Day, and was immensely impressed by the general quality of life and work, as well as the possibilities of genuine ecumenical dialogue. We miss David very much during term time. It has been some consolation to have Luke Underwood as a permanent addition to our family, who drives for Michael, and is ready to share in cooking, gardening, painting, and absolutely anything in the house. As he also joins us for the Offices in Chapel, he seems very much, as we say down here, 't'belong! '.

Later this year, David expects to move to Birmingham again, to become Chaplain to Hugh Montefiore, the Bishop. It looks a little as if Birmingham is becoming a Franciscan stronghold in the Midlands!

As a household, we have developed some strong links with Cornish affairs, particularly the Hospice at St. Austell; the McMillan Nursing Service; the M.S. Society; and have now reached the point where every parish has been visited, many of them several times. Michael says he never gets tired of Confirmations, though, as there is a tradition of everyone being confirmed in their own parish church, there are sometimes rather a lot of them!

In many ways, the life of the house has developed as a very close co-operation between us all, with the general aim of sharing together in the Ministry of a Franciscan Bishop, with all that involves of travelling, preaching, praying, entertaining, communicating a caring and loving concern for people at any and every level. Because of the way we do it, no-one is more or less important, and it *cannot* be done without mutual co-operation and understanding. We meet an enormous number of people, and the telephone and doorbell are hardly ever silent, or the kettle cold! And we enjoy it, and each other's company, enormously.

It will be a sad day when David leaves us! But there is the slight compensation that some of his work will relate to Bishop Montefiore's position as Chairman of the Board for Social Responsibility. Michael's involvement in the work of the Board has developed considerably, so a close contact will be retained at that level.

Ecumenically, the highlight is a visit of some of the Diocese to Brittany to stay for a few days with the monks at Landevennac. It will include Cornish-speaking clergy and will, we hope, be reciprocated at a later date.

Brother Robert Hugh writes:

AMERICAN PROVINCE 'When God erases, He is preparing to write'.

Just as our Provincial Chapter started I saw the phrase above in a parish newsletter and it seemed so apt for us.

After ten years as operators and managers of the Bishop's Ranch, the conference center of the Episcopal Diocese of California, our Chapter has decided to hand it back to the Diocese who will continue to manage it. It is good that we do so with the facility in first class condition and a really going concern. It will be a wrench for us, for the Ranch is a lovely place, (and there are so many others who love the

Ranch, and loved it before we were ever there). But for some years now our brothers have felt called to different priorities, in which domestic rather than institutional scale, and access to urban ministry are important elements. Hospitality will always be part of our ministry, but as the overflow of our small households rather than as innkeepers. We are grateful to the Bishop and Diocese of California for the opportunity this has given us of a decade of service.

‘When God erases . . .’. Once we had made that decision, we needed to find what God was preparing to write. The answer seems to include a double presence in New York, with three brothers together in Manhattan (including one who hopes to attend General Theological Seminary); and three more developing a lifestyle of identification with urban poor in Brooklyn.

Our presence in California will not be much reduced as we plan to open a second house in the San Francisco Bay Area, and I look forward to making that my home as Provincial Minister.

Please keep these new ventures in your prayers. Please pray for Brother Chad, elected to Life Profession, and for Brothers Douglas, Patrick Ronald and Lee elected to First Profession. Also for Sebastian and Justus and Donald and John Rohim preparing for ordination; and for Dunstan as he goes to spend nine months in Stroud, New South Wales to have first-hand experience of the vocation to a House of Prayer to which he feels called.

Also please pray for Norman Crosbie, Norman Strong and Gordon Peter, being dispensed from their vows, that they too may see clearly what God is preparing to write in their lives.

‘When God erases . . .’. Yes, He is certainly writing. May we have vision to read his writing with clarity and faith.

Sister Cecilia writes:

C.S.F., SAN FRANCISCO We greatly appreciated Mother Elizabeth’s time with us in the Spring and it was good to have Brother Brian’s and Brother Geoffrey’s visits. Letters are helpful but the personal contact made by our travelling brothers and sisters is so much better.

Cecilia went to Vancouver in February to meet the growing group of Tertiaries in that area; Pamela, Suzanne, Derek and John George took part in a ‘Shalom’ mission tour in Nevada and Jon Bankert and Cecilia led a week’s mission in Littleton, Colorado. We give thanks for all such opportunities and pray that they will be blessed by God.

The novice training program is coming to its close and the novices look forward to various mission-orientated activities in the summer.

The Phoenix

Reflections on the Religious Life since the Oxford Movement

BY SISTER JOAN IRENE, DSS., C.S.A.



IN 1860, J. M. Neale said these words in one of his sermons: '... the Religious Life, twenty years ago, was a ruin. Scarcely more in our Church than abroad. Everywhere the same. The Spirit was lost; the outward laws and ritual were almost forgotten; even on the

continent earnest men regarded vows and asceticism as things of the past. "Son of man, can these dry bones live? And I said, Lord, thou knowest"'. To apply these words in 1983 would be to exaggerate the present situation but there has been a noticeable decline in religious life over the last twenty years: fewer people are coming forward to join most communities and it has become acceptable for vows to be dispensed because it has happened so often. In the past when a Religious 'lost her vocation', she quietly disappeared and was rarely mentioned, but now she often remains in touch which seems a much more natural approach. A general policy of retrenchment has become the norm with falling numbers and a rise in the average age so that senior citizens are the largest power bloc in most communities. Can we take heart from the knowledge that the dry bones of religious life in 1860 came to life and bore fruit? Can the dry bones of 1983 not come to life too?

The revival of religious life in the last century was the work of dedicated men and women who had a pioneering spirit. It is exciting to be in at the beginning of a new movement before it has become tired and stale: the founders and foundresses of our communities were people of vision who must have been difficult to live with but they inspired others to join them. They often made great sacrifices and were misunderstood by those in authority within the Church but they were faithful to their vision. The work which many religious did in poor areas of cities gradually led to their recognition: the example of their commitment to prayer and worship was a tremendous strength in many downtown parishes. Sisters were a source of encouragement to clergy and laity alike simply through being 'there'. Where are the pioneers in religious life today? How are we trying to discover the needs of today and how we are to meet them? It is difficult to respond to those questions when most of the energy goes in maintaining an institution which is too big and which therefore deprives the community of the freedom and mobility which the vows of religion surely imply.

Over the last twenty years a steady withdrawal from the more densely populated areas has become evident. I refrain from using terms like 'inner city' and 'urban ghetto' because of the offence they cause to the locals who are real people living closely together with a consequent rise in violence, vandalism and drabness. 'We used to have Sisters here', is a common expression. Now they are rarely to be seen even as visitors so that the few who are around appear even odder than usual. Community houses could still be a great resource of hospitality and prayer in the city and not only in those pleasanter white middle class areas to which they have gone. We need space for prayer in our communities but withdrawal to the country has meant lack of contact with many who need to share in the riches of religious life. The corporate wealth implied by our large buildings is out of keeping with a spirit of poverty: how many of us, if we had not become religious, would be able to live in the stately houses with large gardens which we have?

The foundresses were often formidable women who had great support from wise priests and this was important in the early days when Bishops viewed the movement with suspicion. Some priests founded women's communities and exercised a profound influence on them. This power of men in women's communities has still gone on, more in some than in others, and the chaplain or warden is looked on as a problem solver rather than as an adviser. The result of this is that women de-skill themselves: many Sisters have more wisdom and experience than those men who come as chaplains and to whom inordinate deference is often paid. In the world of today these unnatural attitudes are singularly unattractive. Men and women are partners in the same enterprise: it is a lack of valuing themselves for women religious to put themselves down so often in comparison with their male counterparts. Simply because a man is a priest and a religious does not necessarily give him insight and discernment. Women are being unfair to men as well as to themselves when they adopt this attitude. The experiment which began in 1968 when the Community of the Resurrection and the Deaconess Community of S. Andrew undertook to run jointly the Royal Foundation of S. Katharine was a step towards redressing the balance. It was then regarded with raised eyebrows by some religious as being avant garde. 'Won't it be nice for the Fathers to have you looking after them!' said some. Others were even more amazed that the Sisters were not doing all the domestic chores which more traditional Sisters

would have done: we had inherited a number of local people who were paid to do them. This freed us to be involved locally particularly in parishes and the hospital and college chaplaincies.

If religious have gifts which can be used in the local community then surely there is a responsibility for them to be developed. To do so, however, places demands on the community for it means that there may be a rich and growing diversity which can be threatening: it is easier then to move at the pace of the slowest regardless of the needs of the more able. Is this acting for the good of the whole? Women in religious communities are good at negative criticism which comes from a lack of fulfilment but low in appreciation and positive criticism of others: if you have a poor self image how can you see another clearly? The withdrawal into maintaining the institution adds to this because it is safer to be occupied with work inside than to be using creatively Sisters' God-given talents in the wider community.

Sometimes there has been a denial of femininity: it has at times required a conscious effort to remember that a woman's heart beats beneath that habit! Fortunately Sisters are physically less hidden than they were and this is a move in the right direction, but there still exists a fantasy that the habit makes a Sister. It can be a valuable witness to those who can understand the sign but they are fewer now. It is a salutary experience sometimes not to wear this special dress and to feel how that is and how people relate to you without its protection. It is the commitment of the whole person to Christ which matters and this may or may not be expressed by the outward sign.

Another fantasy which needs attention is that when religious live together under one roof they are a community. The higher expectations of relationships which many people have today may rightly question this assumption. It is possible to live for years with other religious and neither to be known or to know them. It is safer to keep others at a distance: this again may arise from fear caused by a poor self image, but for whatever reason it is unproductive for the community and for God. The hierarchical system of government and consequent lack of mutuality militate against growth in personal responsibility. To live in smaller groups may enable religious to know each other better. It is a risk worth taking for even though costly it is the only way in which to grow. What is there to lose except our prejudices and lack of love?

In a world which is hungry for God, albeit unconsciously, where people are turning to a variety of way-out sects for an 'experience',

what contribution are religious communities making? It is a perennial difficulty to find spiritual directors for those who need someone alongside them on their pilgrimage. The choice usually ends with a few overworked priests. Women religious surely have a particular offering to make in this area. They are by nature of their life committed to prayer and worship and out of this experience are singularly fitted to help others. It is not necessary to be a highly articulate intellectual: the first qualification is to be a pray-er under direction oneself. Of recent years there has been a great revival in Ignatian spirituality. The rediscovery of the treasure contained in the 'Spiritual Exercises' is being explored as a resource in the whole field of spiritual direction. It can be an ecumenical exploration, but sadly as yet only a few Anglican Sisters are involved in it. Those who are find it exciting and enriching for themselves and for those to whom they seek to minister.

In the Anglican communities there is still a confusion about their identity and purpose. Many active communities are located and behave as if they were enclosed—and yet they are not. Is this one reason why there are few vocations? Yet many enclosed orders with, in comparison, a clear understanding of who they are and what they are about are attracting candidates. Many women are offering for lay ministry within the Church today: their vocations are carefully assessed. Some are deeply committed to prayer and seek to give their lives to the service of God as deaconesses. To the question 'Have you thought of joining a Religious Community?' the answer comes 'I want to serve people. I don't want to be shut away'. As I sit in my office in Walworth I am astounded by this but it is hardly surprising when the Church is not made aware of the religious within it.

For the dry bones to come alive again, there has to be change and for this to happen fearless appraisal of purpose and gifts has to be made to the glory of God and the bringing in of the Kingdom.

D. H. Lawrence's poem *The Phoenix* speaks dramatically of the new life which can come from such a radical approach.

'Are you willing to be sponged out, erased, cancelled, made nothing?
Are you willing to be made nothing?
dipped into oblivion?
If not, you will never really change.
The Phoenix renews her youth
only when she is burnt, burnt alive, burnt down
to hot and flocculent ash.

Then the small stirring of a new small bub in the nest
 with strands of down like floating ash
 Shows that she is renewing her youth like the eagle,
 Immortal bird '.

Sister Joan Irene is a member of the Deaconess Community of Saint Andrew. She works at present as head of women's ministry in the Diocese of Southwark.

The Oxford Movement and The Commissioners

BY THE BISHOP OF LONDON



IT is often supposed that during the thirties of the nineteenth century only one significant movement for reform was taking place in the Church of England. Yet less than a year before Keble's Assize Sermon on 14 July, 1833, an event occurred which resulted in a movement for change in the administration of the Church comparable in its effects to those brought about by the Oxford Movement. In both cases, those who were responsible faced abuse and criticism. The effects of both movements are still felt today and it is arguable that the significance of the Oxford Movement for the Church of England today cannot properly be asserted without consideration of the results of the movement for administrative reform.

It was largely as a result of the failure of the bishops to support the Reform Bill in 1831, that attention was focused upon the scandalous state of the Church of England, particularly with regard to plurality, non-residence and the way in which its wealth was distributed. After a few modest and limited attempts by the Church to allay this criticism, the Prime Minister, Lord Grey, announced the names of members of a Commission on 23 June, 1832, to consider reform in the Church of England. It was this Commission which led to the establishment of the permanent Ecclesiastical Commission in 1836 to hold much of the property of the Church and to see 'to the better distribution of ecclesiastical revenue and duties, the prevention of diminution of pluralities and non-residence and the augmentation of poor benefices and endowment of new ones'. It was the work of the Commissioners, due in large

measure to the energy and persistence of Charles Blomfield, Bishop of London 1838—1856, which led to the statement of Canon Charles Smyth that 'it is arguable that the Church of England was saved, humanly speaking, not so much by the Tractarians as by Lord Liverpool and Sir Robert Peel'.¹

When Keble preached his Assize Sermon in July 1833, he was moved to reaffirm the spiritual independence of the Church, not by the establishment of the Ecclesiastical Commission, though that was essentially an act of State, but by the provisions of the Irish Bishops Act. While there was a good case for suppressing some of the Irish sees, Keble saw their abolition by the State as involving a principle, namely that doctrine would be sacrificed to expediency, if the Church could not determine her own affairs. As well as reaffirming the spiritual independence of the Church as the Divine Society and its continuity with the Church of the apostles, the leaders of the Oxford Movement were concerned to reaffirm its responsibilities as the Church of the nation, not so much as a principle as out of pastoral concern for its people.

It might have been expected that since the establishment of the Ecclesiastical Commissioners was an act of State, the leaders of the Oxford Movement would have opposed its creation more severely than they did. That they did so, it can be argued is in measure due to those pastoral instincts which were later also to be seen in their successors in the Catholic movement who seized every opportunity to minister in parishes which were created as a result of the reforms brought about by the Commission. Pusey himself, though he criticised the Commission, was always concerned about the poor and the under-privileged. He was deeply disturbed about the inadequate spiritual provision for those living in the great cities and contributed £5,000 to the appeal of Bishop Blomfield for London churches in 1837, reducing his life-style considerably as a result.

During the nineteenth century, the two movements developed side by side with little direct relationship. Although the energies of the Oxford Movement were diverted to a large extent in facing the controversies of Romanism and ritualism, of science and religion, and the impact of Biblical criticism, it is evident as Professor Owen Chadwick has written 'No one doubted in 1860, and few will doubt now, that the clergy of 1860 were more zealous than the clergy of 1830, conducted worship more reverently, knew their people better, understood a little

¹ *Camb. Historical Journal*, Vol. VII, No. 3 (1943), p. 160.

more theology, said more prayers, celebrated sacraments more frequently, studied more Bible, preached shorter sermons and worse. Reform of ministry was the momentous reform of the Victorian Church'. 'But', he continues, 'Little of this reform can be awarded to the Commission'.¹

During the period, three questions remained unanswered only to demand attention in this century and particularly at the present day. The first concerned the way in which the independent authority of the Church, reaffirmed by the Oxford Movement, is to be exercised, both in doctrine and in the pastoral government of the Church. The second concerns the relationship between a church with a territorial parochial basis having the force of law and its priority for mission, and the use of the resources for carrying them out. The third concerns the relationship between the Church, whether established or not, and society which to a far greater degree than in 1830, contains many who do not profess to be Christians and may well be adherents to another faith.

It is a logical consequence of the spiritual independence of the Church that it should be free to make decisions about doctrine and determine its own policies. As far as decisions about doctrine are concerned, while the leaders of the Oxford Movement and their successors resisted the claims of secular authority, as for example, the Judicial Council of the Privy Council, to exercise that authority, they did not face the question of how it would be exercised by the Church if it were free to do so. When Newman cried to Pusey, 'Oh, Pusey, we have leant on our Bishops and they have broken down under us' Pusey remained firm because as Bishop Stephen Neill has said, 'Dr. Pusey has not leant on any bishops: he has leant on the Word of God and the Church'.² But his approach was not translated into the concrete terms which would be necessary if the Church were to exercise that freedom, and Convocation, when revived, did not provide the answer. As a result, when the pressure for a measure of self-government became strong in the century, resulting in the Enabling Act of 1919, and later in the Synodical Government Measure of 1969, insufficient attention has been given to the way in which it should deal with doctrinal issues. The adoption of procedures based on the parliamentary system by the Church Assembly and taken over in large measure by the General Synod, which are for various reasons inappropriate to a church governing body, has presented difficulties and reflects a confusion

¹ *The Victorian Church*, Vol. 1, 1966, p. 127.

² *Anglicanism*, 1st Edn., p. 261.

between the authority which Parliament exercises and that which is properly exercised by a Synod. Parliament has supreme authority to legislate and determine policy, but it does not pretend to determine philosophical or religious truth. The General Synod can properly legislate and determine policy but in doing so has to take account of two vital truths. First, it has to remember that truth cannot be determined by a vote. This applies to any philosophical, moral or scientific truth but it is particularly true of Christian truth which is given by revelation, and which has to be apprehended by the whole Church. When Councils or Synods have attempted to anticipate a common mind in the Church on a matter of doctrine it has never settled the matter. Secondly, it has to remember that as a Christian body its legislation and its policy has always to be derived from Christian doctrine. It is therefore never autonomous and always stands under the judgement of the Word of God. It must never sacrifice doctrine for expediency.

A further complication, for the General Synod of the Church of England, as is reflected in the second question, is that it is committed to a parochial system in which every acre of land is part of a parish of the Church of England. In that situation, it is not free to ignore certain areas or treat them as mission districts as can be done by, say, the Episcopal Church in the U.S.A. Inflation and a shortage of clergy have stretched the Church of England to its limits in maintaining this responsibility. Further, there is considerable evidence that much of the agitation about the Alternative Service Book has arisen not just from a dislike of the unfamiliar, but from a feeling that the Church of England had abdicated this responsibility and was adopting the attitude of a sect so that only those who are in favour of current trends, or committed to certain contemporary causes, are welcomed. Yet as Bishop A. T. P. Williams once pointed out, the establishment of the Ecclesiastical Commission represented a significant departure from 'the view which, if it can hardly be called a "principle", was at least firmly founded on the nature and history of the endowments, that ecclesiastical property was the property not of the Church of England but of particular sees or chapters or incumbencies'.¹ The implications of that change are still being put into effect, as for example by the Endowments and Glebe Measure, 1976, and in the present debate over historic resources of a diocese and the extent to which they should be taken into account in determining the allocation of the resources of the Church Commis-

¹ *The Anglican Tradition in the Life of England*, 1947, p. 83.

sioners. The purpose for which the change was made needs to be remembered, namely, to enable the nationwide pastoral responsibility of the Church of England to be fulfilled.

The third question concerning the relations between Church and society really needs separate treatment which lack of space forbids. It must however be said that in spite of the pluralist nature of our society, there is a greater expectation that the Church of England will contribute to the thinking of the nation. This expectation, however, is accompanied by three conditions. The first is that although such a contribution is welcomed, the Church must not seek to *enforce* its beliefs and the action which is based on them on those who do not share them. Secondly, the Church is expected to reaffirm the fundamental truths of the Gospel as its distinctive contribution. Thirdly, it must not try to treat one view on a controversial issue, on which it is recognised that Christians can properly differ, as the only legitimate one for Christians to hold. The impression is often given that on fundamental beliefs any views can be held but that on social or political issues only one view can be regarded as truly Christian. Not only is this undesirable in principle and unnecessarily divisive in effect but it also leads to the new view recently expressed in a newspaper article that the Church of England has no teaching or *raison d'être* of its own but is simply a creation of the State.

The influence of the Oxford Movement on the Church of England has been very considerable. Evidence of this is seen in the recovery of the centrality of the Eucharist in its sacramental life, in the place and work of the ordained priesthood, in liturgical experiment, in the reaffirmation of its continuity with the past. Yet it is questionable whether the central message of the Movement that the Church is the Divine Society, the Body of Christ which must both live under the divine authority and speak with that authority, has been really faced. In celebrating the 150th Anniversary of the Assize Sermon, the Church of England must face the questions which arise out of its reaffirmation of the spiritual independence of the Church and grapple with the questions of how its authority is to be exercised and expressed so that our pastoral concern to which we are committed and which we must fulfil is seen to spring not from expediency or establishment but from the faith which we express.

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Romanticism and The Oxford Movement

BY RAYMOND CHAPMAN



THE Oxford Movement — as Yngve Brilioth well called it, the Anglican Revival, is not to be explained by the attachment of any single label. If it contained much of the Romantic spirit, it contained many other things as well. For the influences upon it were complex and it drew together men of various backgrounds and different temperaments. The histories of the Movement have listed these influences, notable among them being the appeal to antiquity and to the example of the early Church, an appeal which allowed Newman first to find true catholicity in the Church of England and later to find it developed only in the Church of Rome.

It is, however, impossible to deny a close link between the Oxford Movement and that other great current of thought in the early nineteenth century which is called Romanticism. Here too, complexity can easily betray a brief treatment into false emphases. The nature of Romanticism has been often, and perhaps never definitely, explored. There is no serious error in seeing it principally as a new surge of feeling and personal emotion against the colder aspects of rationalism, of vigorous self-expression against the eighteenth-century distrust of anything that suggested 'enthusiasm'. With this there comes a fresh attitude to the natural world, a love of the wild and rugged aspects of nature, a seeking for moral education and adumbrations of a divine spirit in all terrestrial things that are not made by man. The medieval period of history becomes the most favoured; 'gothic' ceases to mean 'barbarous' and appears as the proper style for architecture and ornament. There is a love of the supernatural that can even lead to a delight in the horrific: 'are you sure that they are all horrid?' Jane Austen's heroine anxiously enquires concerning the latest library books. As a model of Romanticism, Coleridge's *The Ancient Mariner* shows most of these characteristics.

All this may seem somewhat distant from the tempered and austere pronouncements of the great Tractarians. Yet there is much which is germane to the Oxford Movement, both in its initial phase and in all that followed. A strong sense of historical perspective and development pervades Tractarian thought, and the revival of interest in the past was a stimulus to explore ages besides the medieval. A deep concern for

the following of medieval examples is more characteristic of the Cambridge ecclesiologists than of the Oxford men, but it is impossible to think of later Victorian anglo-catholicism without thinking of gothic buildings, vestments and church furnishings. The original Tractarians were not advanced ritualists and did not give priority to the ceremonial forms of worship. What they taught theologically found its expression in the next generation, at a time when gothic had come to seem so plainly catholic that Charles Spurgeon could insist, 'every Baptist place of worship should be grecian, not gothic'.

The Romantic idealization of the middle ages was manifested in a great many ways. Men as diverse as Carlyle, Ruskin, Morris and Tennyson could find their ideals fulfilled in what they believed, sometimes falsely, to have been medieval. At Oxford, gothic architecture was to be found without seeking. The oldest colleges still clung to medieval statutes and customs, while the younger members of the university could revel in the medieval fantasies of Kenelm Digby. For some of those who were to initiate the Oxford Movement, the lectures of Charles Lloyd were an additional reminder of the medieval inheritance. Lloyd, afterwards Bishop of Oxford, was Regius Professor of Divinity and lectured on the Latin liturgy.

Pusey came under Lloyd's influence, and at his suggestion went to study theology in Germany. The medieval side of Lloyd's teaching was that which appealed more strongly to Hurrell Froude. The first of the original Tractarians to die, before the Movement had gained its full impetus, Froude was of them all the most attracted to Romantic medievalism. His ill-considered and unwisely published remark that 'The Reformation was a limb badly set; it must be broken again in order to be righted' was a display of enthusiasm for the middle ages which caused embarrassment to the more cautious supporters of the Movement. If Froude had lived, the Romantic element might have been a more marked feature of the theology as well as the externals of anglo-catholicism.

His friends who were less inclined to use a medieval touchstone still fell to some extent under the prevailing Romantic ideas. Walter Scott had established the historical novel as a popular form and had indeed done much to raise the novel itself in critical esteem. His retreat from the presbyterian system had led to an emphasis in some of his work on the riches of Roman Catholic worship which did not fully accord with his own beliefs but which seized the imagination of many of his readers.

Newman recalls in an early letter how he had read the *Waverley* novels in bed when he was a boy. Later, in his *Apologia pro Vita Sua* he went so far as to credit the rise of the Oxford Movement partly to 'the literary influence of Walter Scott, who turned men's minds to the direction of the middle ages'.

Newman's boyhood reading was not always of such high literary merit. In another revealing passage in the *Apologia* he wonders about his first ideas of the Roman Church and recalls that he once drew a rosary in one of his schoolbooks: 'I suppose I got the idea from some romance, Mrs. Radcliffe's or Miss Porter's; or from some religious picture'. The gothic novels of mystery and terror so admired by Jane Austen's young lady, were another influence on that generation which helped to stir an attraction for more elaborate religious organization and worship. The same kind of emotional influence must have come from creations like Coleridge's hermit, Keats' bedesman and stained glass in *The Eve of S. Agnes* and similar references to a Church remote from the prevailing Anglican ethos of the early nineteenth century.

As well as the medieval interest, the Romantic sense of wonder in the natural world found theological outlet. Keble's volume *The Christian Year* was the most admired devotional poetry of the time, and held its popularity up to the end of the century and beyond. The Romantic influence on Keble's work is very apparent. He takes the idea of deep lessons and significances to be learned from nature, and combines it with the ancient analogical Christian thinking characteristic of the Alexandrian Fathers. All creation speaks of God and that which our senses perceive is an image of the greater reality at present veiled from us but ever existing as the source of our being. The poem for Trinity Sunday is typical in its opening lines:

Creator, Saviour, strengthening Guide,
Now on Thy mercy's ocean wide
Far out of sight we seem to glide.

Help us, each hour, with steadier eye
To search the deepening mystery,
The wonders of Thy sea and sky.

It was indeed almost impossible for a poet at that time to escape the Romantic influence. Keble was born in the same year as Shelley. His admiration was for the first generation of Romantics; the younger,

especially Byron, were not to be encouraged. Charlotte Yonge's commentary on *The Christian Year* says that Byron is intended in the lines:

When souls of highest birth
Waste their impassioned might on dreams of earth,
He opens Nature's book,
And on his glorious gospel bids them look.
Till by such chords, as rule the choirs above,
Their lawless cries are tun'd to hymns of perfect love.

Wordsworth, Coleridge and Southey were all still living in 1833 when Keble preached the Assize Sermon generally taken as the opening of the Oxford Movement. They were revered figures whose early revolutionary tendencies were forgotten. Keble as Public Orator gave the oration when Wordsworth received an honorary degree at Oxford in 1839. That the admiration was not all one way is shown in an unpublished letter to Keble from Southey in 1832, with the words 'Miller's sermons and your *Christian Year* are among my best comforts'. The attitudes and diction of Romantic poetry can be found also in the volume *Lyra Apostolica* to which Newman and Froude among others contributed, and in the poetry of Isaac Williams.

The mention of Williams introduces an aspect of Tractarian thought which is opposed to the Romantic spirit. In Numbers 80 and 87 of *Tracts for the Times*, Williams wrote about *Reserve in Communicating Religious Knowledge*, giving extended treatment to the idea that sacred matters are not to be discussed lightly and openly, that there is a proper time for the bringing forth of religious truths and that attention is to be given in preaching and teaching to the development and state of mind of the recipients. This notion underlies the lectures on poetry which Keble gave as Professor of Poetry during the Tractarian years. He sees poetry as a means for the release of deep emotions which cannot properly be expressed more openly, for the revealing of deep truths which can be seen only as through a veil.

The doctrine of reserve aroused much opposition among Evangelicals who objected to any concealment in religious matters. The implications for poetry were less controversial, but they were opposed to the Romantic spirit of free self-expression and the validity of individual assertion. The Tractarians were always anxious lest they should seem to present themselves as better men than they were. The anxiety included poetic

as well as conversational encounters. As Keble put it:

For ever, where such grace is given,
It fears in open day to shine,
Lest the deep stain it owns within
Break out, and Faith be sham'd by the believer's sin.

There was, then, some ambivalence in the Tractarian attitude to Romantic poetry. The religious thinking of Coleridge, however, was a source which proved valuable because it invited, through its own evolving presentation, an eclectic approach which could select that which was useful. Coleridge's idea of a Universal Church could be adapted to strengthen the Anglican position and offer it both as the national Church and as a branch of the catholic tradition. His related description of a national 'clerisy', which might not even be fully Christian, was a stick with which to attack the Erastian policy to which many clergy as well as laymen subscribed and which would subordinate the Church to the needs of the State. It was parliamentary interference with the Irish Church which provoked Keble's Assize Sermon on 'National Apostasy'. Coleridge was a welcome ally in this aspect of the Movement; and it may be that even the wilder and more ecstatic aspects of Romanticism held an unacknowledged attraction for those quiet and reserved men who wanted to change the cold Erastian temper of the Church to which they belonged.

The Tractarians have left copious records of themselves, of their beliefs and their inner struggles. It is impossible to know how many forgotten people were attracted to the Movement in the first instance because of its Romantic elements. Some at least must have been drawn in by appearances of the popular medievalism or by poetry which combined religious themes with the style which great poets had brought to perfection. The growth of the revival in later generations suggests that more serious theological questions could follow the first enthusiasm.

The Romantic Revival and the Oxford Movement are two historical phenomena which can be seen to have many things in common. They were often misunderstood, both in their time and later. They both had admirers who carried to excess the tenets of their founders and sometimes brought them into disrepute. It would be a mistake in any way to equate them, or to see one as merely an aspect of the other: it has been seen that in some ways they were polarized. Yet it would be a mistake also not to see that the religious movement drew many things from the literary, and gave something back by way of serious thinking which

helped to make certain manifestations of Romanticism more acceptable. Later in the nineteenth century, a former Quaker named Joseph Shorthouse was able to incorporate the Romantic spirit into his high Anglicanism. The following passage is not from his most famous novel *John Inglesant* but from the less-known *Blanche, Lady Falaise* (1881). He describes, with true Tractarian reverence, the monthly 'sacrament Sunday'. The Romantic legacy is seen in the loving description of the natural world around, with the sense of things unseen and deeper mysteries within that which is beautiful to the outward senses:

At such times there was a stillness and pause, during which Nature herself seemed to hold her breath, and the yew trees and the apple orchards, and the rows of stately elms, lay passive and silent in the sunlight glow, and seemed to own and to proclaim a Presence, which was of earth and yet divine, to await the tread of the feet of heavenly messengers, the rustle of angelic wings, the gift of heavenly food that nourishes all conditions and ranks alike.

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Greetings On Your Anniversary

A sort of open letter from an evangelical to anglo-catholics

BY COLIN BUCHANAN



IN exactly the same week, even the same day, as I am writing this I am also editing an evangelical symposium from my own backstreet press, Grove Books. It is entitled *Anglo-Catholic Worship: An Evangelical Appreciation after 150 Years* (and I should, for all sorts of reasons, be delighted if readers of this article should buy the symposium). Editing it has reminded me of the richness of the inheritance of anglo-catholics. I am surrounded by biographies, by scholarship (especially in my own subject, liturgy), by controversial works of great ability, by weighty theology, and even by books of humour. There are also ceremonial guides of various generations, like an archeological dig—but I will not stay on them. I recognize in these books an ever-growing tide of impact on the Church of England and on its worship, and I honour it. Evangelicalism has been theologically lightweight by

comparison, and between 1900 and 1950 almost non-existent in scholarship and creativity.

However, it is liturgy which is our theme. And here the past cannot but impress us with its dramas, whilst still also leaving certain legacies of a controversial sort with us today. So a word or two about the past from an evangelical may at least make this article different from any others in issue.

The triumphs of anglo-catholicism, liturgically speaking, have been the triumphs of breaking the bonds of the 1662 Prayer Book and the Act of Uniformity. Without for the moment making value-judgments about this, we must recognize that this process deprived the Church of England of any clear sense of authority in liturgical matters. *This* parish went *this* way—because the Prayer Book was still honoured. *That* one went *that* way, because Rome was in favour there. A third used a pale imitation of Rome, not because it was conscious of Roman ways, but because the vicar happened to have picked up some high church practices in his curacy. And a fourth parish did what it did for overtly pastoral reasons—*this* is what the people need. Whilst we might all today shrink from the notion of liturgical revision for the sake of ‘ecclesiastical discipline’ (which was the ruling motive in the 1927—8 episode), yet a principle of authority had to be sought when the Act of Uniformity had been *de facto* overthrown.

Perhaps I may also be allowed one word of defence of my evangelical spiritual forebears. The rampant unbridled advance of ‘catholic’ worship in the Church of England between 1850 and 1950 did all sorts of things to evangelicals, and these are worth charting:

1. Anglo-catholics genuinely *outraged* evangelicals. They outraged them by their attacks on the Act of Uniformity; they outraged them by their exaltation of externals in worship; they outraged them by their non-communicating high masses, their reservation and adoration of the sacramental elements; they outraged them by their aping of Roman ways; and they outraged them by their ‘subculture’ (such as the lesser accoutrements of priesthood—‘Father’, and Italian cassocks, and sneers at nonconformity, and lace, and ‘Father knows best’, and, and, and . . .). The outrage may very well have been mutual. I simply report that there was outrage of the sort indicated above, that those who caused it often seemed to assume they had a divine duty to cause offence, and that the smouldering

embers of outrage are still around at least in many lay people and the effects of four generations do not wear off overnight.

2. Anglo-catholics made evangelicals *defensive*. They had not been defensive in the Evangelical Revival. They were not defensive in many many pioneer missionary situations overseas. But once they began to feel their backs to the wall in the Church of England's own life after 1850 they became incapable of looking forward with open minds. Their sole concern was to 'hold fast'. It is hardly surprising that they had no proposals to make for liturgical revision in the 1920s. It is equally hardly surprising that in my early days on the Liturgical Commission (say, 1964 to 1967) Arthur Couratin used to tell me that new services *must* be tipped rather towards anglo-catholic desires, 'because evangelicals have always got 1662'. The assumptions of this cheeky (but wholly overt!) programme were that evangelicals, even then, would still not want anything but 1662, whilst anglo-catholics could never be expected to use that Book! As to the latter assumption—well, Gregory Dix had made it pretty plausible. But as to the former assumption, AHC was right on the evidence down to that date—but quite wrong in terms of what evangelicals would be saying within a year or two of his policy dictum. (And so, of course, the Church of England could not and did not act on his policy, though it sometimes has tipped that way a little).
3. Evangelical defensive has had its own unhealthy spin-off of various sorts—a wrong attachment to Parliament, an unreflecting anti-sacramentalism, an inability actually to join dialogue with catholics, a paranoia about Rome, and so on. A force which is declining in influence tends to become paranoid. Catholics have shown some tendencies that way in very recent years in the Church of England.

So much for my explanatory excursus. It may help to set the scene as liturgical renewal of various sorts came upon the Church of England between 1930 and 1950. The Parish Communion programme was an essentially high church movement. It always claimed to run across the spectrum, but this was really an empty claim. I note in Brother Edward's *Sunday Morning: The New Way* (1938) that one contributor provides 'An Evangelical Witness from the North', but he is but one among a dozen, and, whilst interesting in himself, is clearly of a 'tokenist' sort in the collection. To this day evangelicals have largely not reached a weekly eucharist as the central service of Sunday, and for forty years

they were not only not doing it, they were often attacking it. Certainly in the post-war years the broad church (itself gently catholicized) moved over to the Parish Communion. Certainly, not all anglo-catholics were smitten by the 'New Way'. But it was clearly a catholic movement, reforming, pastoral, and undefensive—and all honour to those who led it. We are all the beneficiaries of it.

The Liturgical Commission first met in 1955. The Alternative Services Measure at last provided means for authorizing services without going to Parliament in 1966. The years from 1955 to 1980 were spent first preparing for the new Measure and then acting in the light of it—and more latterly of the Worship and Doctrine Measure (1974) and the General Synod decision of 1976 to have an 'ASB'. And it was in that maelstrom of non-stop writing of liturgy that I found myself—often as the only convinced evangelical—in harness with anglo-catholics.

One has to recognize the weight of scholarship involved. The generations of Brightman and Frere and Hebert and Dix had given way to a hardly less notable next generation of Ratcliffe and Couratin and Willis and Austin Farrer (and Hebert had only died in 1963, and Dix could still be alive today—and what a difference *that* would have made!). Ratcliffe and Couratin had their own programme going (all set out in literature of which I was largely unaware when I joined the Commission)—pastorally angled towards the Parish Communion (Old Testament readings, scope for more topical intercessions, briefer penitence than Cranmer's, and so on), but also a sort of wooden horse for their scholarly programme—a eucharistic prayer based on Hippolytus, but coming to a climax with the Sanctus as they thought Hippolytus himself had done. All that was in the draft form of Series 2, first published in December 1965. It came to nought, partly through the present writer's intransigence, though the echoes of it are still to be found in Rite A when the substance has passed away. But at the very point where it came to nought, Ratcliffe died and Couratin resigned, and the whole dynamics of the Commission changed.

In the later 1960s I found myself striving to agree liturgical forms with Kenneth Ross, and then, when he died in 1970, with the present generation on the Commission, notably Donald Gray and David Silk (with other Margaret Street connections coming through Michael Marshall and David Hope). Inevitably the interest in liturgy goes deeper and wider among anglo-catholics than it does among evangelicals. Very often, therefore, they have had the initiative in proposing

the programme, and evangelicals have been cast into responding with the black moves to the catholics' white. But we managed it all together from 1967 to 1980 on the Commission (and through the Revision Committees of Synod) without further dissent (*that* only reappeared in the last days of the last Commission in June 1980). Alongside this exercise I was personally engaged in 1969—70 in writing a book with anglo-catholics—a certain *Growing into Union*. Simultaneously, a close colleague here at S. John's, Julian Charley, was playing the same role on the Anglican/Roman Catholic International Commission that I was playing on the Liturgical Commission—and in the process much more of the riches of catholicism was being opened up to us.

So this is a birthday tribute. I still have doctrinal emphases I want to pitch against those I detect amongst anglo-catholics, but this is in the context great admiration for so much which the Oxford Movement has given us. Whether we look at the eucharist, or at baptism, or at ordination, or (to take the latest) at services for the sick—none of these would have been as it is, and none would have been as *good* as it is, had it not been for catholic liturgical and pastoral contributions. The pattern of Sunday has changed, the new texts cohere with that change, and it is catholicism which has been the driving force. I still have good (indeed irrefutable!) reasons for not being an anglo-catholic. Some of these appear in other literary pieces elsewhere. But I now know, what my aforesaid spiritual forebears rather doubted, that anglo-catholics are brothers in Christ, sharing the one bread, serving the one Lord, and doing it together with me so much the better for what they have themselves contributed to our liturgy today.

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Having in mind the example of Francis and his work for peace, we shall always remember that the principles of peace and reconciliation should govern the manner in which we bear witness.

The European Provincial Chapters of S.S.F. and C.S.F.

Franciscan Central Library, Canterbury

BY M. P. GARDHAM, *Librarian*

THE Franciscan Study Centre, which prepares Franciscan and other students for the Catholic priesthood and provides a one-year full-time course and various part-time courses in theology, was established in 1973 to the north of the city of Canterbury, just off the campus of the University of Kent. The Franciscan Central Library occupies premises within the Study Centre, and acts as the library of the latter, and also as the provincial library of the two Franciscan orders (the Order of Friars Minor and the Order of Friars Minor Conventual) involved in its foundation. In its first capacity it covers such subjects as metaphysics, ethics, Scripture, dogmatic theology, canon law and church history, and, in rather greater detail, medieval studies and post-Reformation British Catholic history; in its second capacity it aims at more intensive coverage of Franciscanism and, in view of the historical connection with Franciscans, Holy Land studies.

With regard to Franciscanism, the library receives the main scholarly periodicals and year-books (*Archivum Franciscanum Historicum*, *Collectanea Franciscana*, *Franciscan Studies*, *Franziskanische Studien*, *Miscellanea Francescana* and *Studi Francescani*), and the official journals of the three Catholic orders (*Acta Ordinis Fratrum Minorum*, *Analecta Ordinis Fratrum Minorum Capuccinorum* and *Commentarium Ordinis Fratrum Minorum Conventualium*). Most books in English, and a number of books in the other major European languages, are acquired in the following areas: S. Francis and the origins of the Franciscan movement, Franciscan spirituality; the history of the Franciscan movement to 1517; English Franciscan history from 1517 to the present day (modern Franciscan history in other countries is covered more selectively). Critical editions are held of the better-known medieval Franciscan writers (Bonaventure, Duns Scotus, Ockham, etc.), and secondary works on these authors are well represented; the writings of many less familiar Franciscans are also available. As many as possible of the official publications of the three Catholic orders have been acquired, including the acts of general and special chapters, encyclical letters and liturgical works (thus the library has copies of the Roman-Seraphic Missals of 1844, 1886, 1898, 1924, 1931, 1942 and 1954).

Since 1978 the books and periodicals on the Holy Land and related subjects from the Holy Land Centre, London (run by the Commissariat of the Holy Land, which is the English representative of the Custody of the Holy Land of the Order of Friars Minor) have been deposited with the library, which also receives a grant from the Commissariat for the purchase of additional material in the same field. Subjects covered include the archaeology of Palestine, pilgrimages to the Holy Land (the library has a good collection of nineteenth and early twentieth century accounts of such pilgrimages), the Crusades and the Dead Sea Scrolls. Many of the works produced by the Palestine Exploration Fund are held, amongst them a virtually complete set of the *Survey of Western Palestine*, and the Franciscan Printing Press in Jerusalem has recently agreed to supply the library with one copy of each of its publications.

The Franciscan Central Library is open from Monday to Friday throughout the year, except for a few days at Christmas and Easter. During the Study Centre's terms (usually early October to mid-December, early January to mid-March, and

mid-April to late June) opening hours are 8.45 a.m. to 9.30 p.m.; at other times they are 9.00 a.m. to 12.30 p.m. and 1.30 p.m. to 6.00 p.m. Books and periodicals cannot normally be borrowed, but anyone interested in Franciscanism and the Holy Land is very welcome to work in the library, which contains study carrels and a coin-operated photocopier. Individuals in search of information, or wishing to arrange visits, should either write to The Librarian, Franciscan Central Library, Franciscan Study Centre, Giles Lane, Canterbury, Kent CT2 7NA, or ring Canterbury (0227) 69349 and ask for the Librarian.

Books Received

The Reviews Editor gratefully acknowledges receipt of the following publications:

Pilgrimage—An Exploration into God, by Ivor Smith-Cameron, Diocese of Southwark; **Holding Fast to God—A reply to Don Cupitt**, by Keith Ward, S.P.C.K.; **Jesus** by E. Schillebeeckx, Fount; **Canterbury Crossroads**, by J. Evans, New Horizon; **32 Galliard Spirituals**, Edited by June Tillman, Stanner & Bell; **In the Present Tense**, 5, by Sydney Carter, Stanner & Bell; **How to Talk with God**, by Stephen Winward, Mowbray; **Five Roads to the Cross**, by E. Charpentier and M. Joulin, S.C.M. Press; **Our Father S. Benedict**, by Regina Goberna O.S.B. and Lourdes Vinas O.S.B., New City; **The Church of The Poor Devil**, by John S. Dunne, S.C.M. Press; **The Christian Adventure**, by Morris Maddocks, Triangle; **Dry Breasts**, by M. W. H. Nichols, Stockwell; **Believing in God**, by Miles Lowell Yates, Forward Movement U.S.; **The Path of the Mystic**, by Peter Spink, D.L.T.; **Whispers of his Power**, by Amy Carmichael, Triangle; 'Brother Caedmon' and S. Hilda and her times', by S. Mundahl-Harris, Caedmon of Whitby; **Enquirer's Library** (5 booklets), Mowbray; **Sister with the Ragpickers**, by Sister Emmanuelle, Triangle; **A Handbook of Pastoral Counselling**, by Peter Liddell, Mowbray; **The Truce of God**, by Rowan Williams, Fount; **Jung and the Christian Way**, by Christopher Bryant, D.L.T.

Brother Barnabas' New Book

Jesus Son of Man, a fresh examination of the Son of Man sayings in the Gospels in the light of recent research, by Barnabas Lindars S.S.F., has been published by S.P.C.K. at £15. The book shows that in a number of the sayings the phrase Son of Man operates according to Aramaic idiom. These sayings can then be seen to have an important bearing on Jesus' understanding of his mission and destiny.

Books

Anglican Franciscans

The Franciscan Revival in the Anglican Communion. *By Barrie Williams.*

Darton, Longman & Todd, £6.95.

In a book of a little over two hundred pages Barrie Williams has covered a great deal of ground. He roots the Revival in the general upsurge of the Religious Life in the Anglican Communion in the middle of the last century. The beginnings of Christian interest in social conditions provided a setting for a fresh interest in S. Francis. The first considerable biography was that of Mrs. Oliphant in 1870. Sabatier's scholarly Life, published in 1893, and in English the next year, spread the interest widely.

One of the attractive features of the book is the vivid descriptions of individuals who showed in their lives a devotion to S. Francis. Some of these were new to me, and may well be to a number of us. It is naturally with the Franciscan Communities and Societies we are especially concerned. James Adderley and the foundation and fortunes of the Society of the Divine Compassion take first place. We meet again Father Andrew, and William Sirr, who became William of Glasshampton, among others, not least Giles, who was first at Hilfield.

We then follow the fortunes of a variety of Franciscan ventures in the British Commonwealth: in England and

Wales, in Australia and Canada, and in India. Others appear in the United States of America. Some have faded from the scene. Some still survive. Others have come together in the Society of S. Francis, or their work and ethos have been inherited by the Society. First Orders of men and women, Second Orders of S. Clare and Third Orders have diverse, and sometimes distant sources, and have gradually come together, sometimes merging completely, sometimes retaining a degree of identity.

Reading with a jealous eye from the viewpoint with which each one of us is most concerned, we shall doubtless find some elements or slants in the story we are tempted to question. I know I have found a few such in the Indian strand. In spite of these I am mostly astonished, as I hope you will be, at the degree of accuracy in a necessarily compressed and widely ranging record. Brother John-Charles began to gather material over a decade ago. Entering into that heritage Barrie Williams has gathered much more. He has set it out in good order, and we must be grateful to him.

WILLIAM LASH

Passivity

The Stature of Waiting. *By W. H. Vanstone.*

Darton, Longman and Todd, 1982, paperback, £4.50.

Readers for whom *Love's Endeavour*, *Love's Expense* was a major event will recognise threads from that weave here. In the opening chapters the author draws on a source little used in his former book—the gospel record of Christ's life. Much of his compelling

argument for God's nature as precarious, vulnerable, self-spending love (rather than aloof perfection) finds corroboration in the gospel picture of Jesus—the Jesus who is active and then passive in love's cause.

However, the burden of this timely

essay is that the Christian, who is likely to live longer in dependency than did his/her forbears, and lives in a society which is increasingly indifferent to his/her powers for creation, production, labour, has as a matter of urgency to reassess the intrinsic and positive value of passivity. This has been eroded past extinction by the work ethic, and has to be reaffirmed if we are

to make sense of the unfamiliar opportunities presented to us by the human society of today.

The writer's measured prose style is perhaps not the medium for a message which has such immediacy—the task of its assimilation, and its communication to the many in need of it, he leaves to his readers.

ANSELM S.S.F.

God's Communication

New and Old in God's Revelation. By *Benedict Englezakis*.

James Clarke, Cambridge/Saint Vladimir's Seminary Press, Crestwood, N.Y., 1982, 122 pp., £9.95.

Part of our difficulty today in matters of faith is the way we are locked in western patterns of thought about the nature of reality, which divides our post-Enlightenment minds both from the world of the Bible and from the religious thought of the East. So when a Greek Orthodox Christian of unusual sensitivity and perceptiveness meets with modern biblical criticism, there can be an opening of new horizons without surrender of the truth. The sub-title of this book is *Studies in the Relations between Spirit and Tradition in the Bible*, and there is a breath of the Spirit blowing through it which reminds me of the impact of the work of another Eastern Christian, Berdyaev's *Freedom of the Spirit*.

This book is unashamedly aimed at cultured readers, but it does not require them to be specialists. The author is fascinated by the symbolic value of words. He pops in Latin or French or German phrases, which are always apt, not to mention Greek and Hebrew words from the Bible, which the reader can generally work out without knowing the language. Annoyingly the printer has decided to omit the accents in almost every case, but apart from that these linguistic touches will delight those who

can cope with them. Well, yes, of course it is almost a sophisticated journalese. But some splendid epigrams trip off his pen: '... the unsound Europocentrism, which asserts that European thought is thought—and all other thought is mythology'... 'the synthesis in Christianity of Israel's historicism with the ontology of Greece'... within tradition 'a single in-coming word can act on the whole as a trigger'.

The thesis of the book is that God's revelation has been communicated through the power of words to renew their meaning in fresh contexts, as the progress of history marches on. However great the distance between God and man, there is a meeting-point, simply because words are communication. The creation is the first word spoken. But this has been purified by the prophets, who reassert God's sovereignty against man's recurring tendency to create his own gods. The intertestamental period brought a series of shocks to Israel's inherited beliefs, but the response in the apocalyptic literature and in the Qumran Sect shows a listening to the Spirit which belies the politically motivated claim that the era of prophecy is at an end. There is thus a re-reading of the word, which

reaches its climax in Christ, with his radical challenge to the scribal understanding of the law. From this point 'living in the word' is replaced by 'living in Christ'. Paul's concept of the *charismata* of the church applies to all its members, not just to ordained officers, so that the church is the Spirit-filled Body, realising itself in 'the Pentecostal assembly of the Eucharist'. But there are still dangers of misunderstanding of the function and purpose of the Spirit. Englezakis sees

them all down history, in Simon Magus, Montanism, Mani, Islam, Joachimitism, and on to the present day. What is needed is the purifying process of the prophetic word, which makes room for the transcendent reality of God in the mind of man.

It is easy to quarrel with points of detail in a short, but wide-ranging book of this kind. But the thesis is backed up with good scholarship, and it will set every sympathetic reader thinking afresh.

BARNABAS S.S.F.

Commitment to Celibacy

An Experience of Celibacy: a creative reflection on Intimacy, Loneliness, Sexuality and Commitment.

By Keith Clark O.F.M. (Cap.). Ave Maria Press, 176 pp., \$U.S. 7.95.

Keith Clark has produced a thoughtful and joyous book. He is a forty-year old friar who has written a book, planted a tree and who has deliberately chosen not to do the other thing all men are supposed to desire, namely to propagate. For him celibacy is not a negative imposition or an institution, not something to be endured but rather a life to be freely and deliberately embraced.

A novice in S.S.F. could not put this book down until he had finished it. In handing it to me for my own use he commented: 'Wow! I thought that I'd better think about this more seriously. I never realised what I was getting into and how great it is'. It is not meant only for celibates. Many may be surprised to see how well a vowed religious is able to offer advice which is of importance equally for the married and the professed religious. Father Clark has taken all the great risks of honesty as he shares his own temptations and with their permissions, recounts to us some of the conversations he has shared with religious struggling with the business of relating their sexuality to an understanding of their Christian and religious

vocation as well as to their growth to human maturity.

'Loneliness and intimacy are spiritual experiences; but they are spiritual experiences which are open to me only because I have a body'. Intimacy is not necessarily romantic. Rather, 'it is a human experience of being mutually transparent to another or with others in such a way that personalities are fused but not obliterated or lost in the other' (p. 23.)

Life is made up of intimacy and loneliness. Both are there. Both of them need to be accepted and entered into. Each has its own peculiar spiritual possibilities. We need each of them, and each has its own risks and potential dangers. Father Clark shares his own encounters with them honestly and helpfully. 'Our abiding capacity to choose if and how we will enter such moments frees us from absolute domination by our needs and fears' (p. 31). 'Being alone because we want to isn't an experience of loneliness. Loneliness is being alone and knowing we are alone, but knowing that we want to be with others' (p. 33). Through the growing

realisation of my uniqueness it becomes possible for me to enter into loneliness with a creative joy. What at first has been accepted, even endured, **can** in due course be *welcomed*. As we turn to God who has made us with needs and meaningfulness which only *he* can meet, and as we accept that, we find that God has already 'acknowledged and accepted us' deep within us. 'Words intended to inform about who God is or how he is present in our lives are useless and unnecessary when people have found God concrete' (p. 45). This experience does not necessarily mean that life makes more sense, but it does enable us to face life as it is.

It cannot be too frequently urged in the face of prevailing sexual mores, that 'contrary to popular opinion, we do not have to act out our sexual urges, and we

do not have to make them go away' (p. 105, italics mine). If our commitment is a serious one we do have to accept the fact of death, which at this level involves the appropriate mortification, asceticism, discipline. To be 'sexually responsive' is to be what we all are—human. For the celibate 'to seek sexual response' is however to refuse for himself the dying part of the Paschal Mystery. 'If I accept the death of being owned by no one, I know the newness of life belonging to every one because I belong to the God of these people' (p. 113f). Celibacy is not something we do: it is the gift of God, pure gift. 'There is nothing more to say. "You have been given a gift by your God; and your God is faithful"' (p. 174).

✠ JOHN-CHARLES S.S.F.

God Teaches

Prayer and Life: How to Pray.

By Jean-Nicholas Grou. Translated by Joseph Dalby, D.D.

James Clarke & Co., £2.95.

As the translator tells us in his introduction, the chapters that constitute this book originally formed about a quarter of a larger work *The School of Jesus Christ*. The present volume is a new translation of the chapters on prayer which appeared in 1898 under the title *How to Pray*.

Such a heading might suggest that this is a handbook of the 'teach yourself' variety. Far from it! Indeed, the first five chapters are all entitled 'God alone teaches us to pray', and it is undoubtedly part of the writer's intention to counteract the harm he considers has been done by 'the reduction of devotion to a fine art dependant on so many rules'.

Forestalling all our excuses, and allowing us no time to devise answers to his questions, Père Grou carries us swiftly and deftly to the heart (forgive

the pun!) of the matter: 'It is the heart that prays, it is to the voice of the heart that God listens and it is the heart that he answers'. Moreover, it is the Holy Spirit himself who must inspire in us this prayer of silence, for only so can our prayer have the right objects and the right qualities.

Writing for the most part in a direct address to the reader, this French Jesuit of the eighteenth century shows himself merciless to the countless subterfuges of the human heart, and leaves us no room for complacency. For what is in question is not simply our prayer in the narrow sense, but the whole of our life. 'You would like to be with the Holy Spirit during prayer and have the rest of your life to yourself; it is a delusion'. Everything hangs together: continual prayer is the pre-

requisite for fulfilling the Gospel precepts, and the decline of the Christian life begins when we grow slack in the practice of prayer; and, on the other hand, if the Holy Spirit is to be the author of our prayer, we must obey his promptings in all the other activities of our life, setting no limits to his control. In the long final chapter of the book, on 'The Lord's Prayer', Père Grou describes more fully the intimate union that must exist between praying and living.

I first discovered this book during a

retreat some years ago, and I was unable to resist reading it again in this attractive reprint. As gripping in its way as any thriller, this is yet a book to be 'prayed' rather than read in a rush. What is set before us is indeed a counsel of perfection, and yet, far from depressing me, it inspires. For Père Grou points continually, beyond our weaknesses and our inadequacies, to the love and holiness of God, who is himself the beginning and the end of our prayer and of our life.

A SISTER C.S.Cl.

Is This Catholicism ?

Tracts for our Times: 1833—1983. Edited by Tom Sutcliffe.

S. Marys', Bourne Street, London, 1983, 118 pp. + ix, £2.00.

In this year of the one-hundred-and-fiftieth anniversary of the start of the Oxford Movement the S. Mary's Annual has a topical title, but the collection is dedicated to Father Eric Mascall O.G.S., in celebration of another anniversary, the golden jubilee of his ordination to the priesthood. It is not to be expected that this assemblage of occasional papers should fulfil the promise of its title, for it cannot compare with the Tracts for the Times which flowed from the pens of Newman and Keble and their colleagues. Roy Porter ('National Apostasy Now') gives a clarion call for the renewal of priestly holiness, and pleads for a clergy better instructed in the seventeenth century Anglican divines. Today's apostasy is theological liberalism and undue absorption in the social welfare side of ministry. It is at once clear that the book is addressed to the church rather than the nation.

The answer to liberalism is not narrowness, but strength of conviction, depth of understanding and breadth of sympathy. I do not feel that all the contributions to this book pass this test.

Strangely there is a failure of theology in Eric Mascall's insistence that the Christian doctrine of the incarnation, so central to Anglo-Catholicism, marks Christianity off from the religions of the ethnic minorities in our midst, both as different and superior to them. He has omitted to look positively for their place in the overarching plan of the one God and Father of us all. The editor's article on the ordination of women, inevitably hostile, lacks all sense of proportion, and makes the elementary blunder of confusing the movement for the ordination of women with the more extreme forms of feminist theology which try to change the doctrine of God. Inward-looking churchiness appears in Margaret Hewitt's complaint that the customary Anglo-Catholic adaptation of the 1662 eucharist to conform with the Tridentine mass, made legal in Series 1, has become illegal again with the publication of the A.S.B. Not a word is said about the achievement of the A.S.B. in making the Oxford Movement's recovery of the ancient liturgy available to Anglicans of widely different traditions.

There are, however, contributions which are well worth pondering, and easily justify the modest sum demanded for purchase of this book. Francis Sutcliffe considers the numerous convents of nuns which were founded in the wake of the Oxford Movement, and points out that the failure to combine them into larger congregations has proved to be their downfall. The hopes for closer relations with Rome, engendered by the A.R.C.I.C. report, are put into perspective by Christopher Hill, who outlines the next step in the renewal of the A.R.C.I.C. process. A German Jesuit, Heinrich Fries, in a reprinted article points out that the Vatican response to the A.R.C.I.C.

report needs to be set alongside recent Vatican approaches to the Eastern Orthodox Churches, which display a far more constructive outlook. He states forcefully his view that Anglicans should be treated no differently. The Bishop of London, in a long interview with the editor, speaks of his pastoral concept of episcopacy. He distinguishes between the need for firm moral principles and the need for sensitivity and flexibility in pastoral practice. This shows the weakness of contemporary liberalism, in which moral standards are simply abandoned in the face of pastoral need. If anything in this collection is a tract for our times, it is this forthright article. **BARNABAS S.S.F.**

God, Man & Nature

Wind and Sea Obey Him . . . Approaches to a Theology of Nature.

By Robert Faricy S.J. S.C.M. Press, 81 pp., £2.50.

In the present climate of opinion when ecology and conservation are words often used by those whose main concern it is to preserve natural amenities or to save from extinction some particularly endangered species, it is refreshing to read a book in which the God-man-nature relationship is set out fairly and squarely: 'We are responsible to God for the world and the rest of the world is related to God through us'.

Father Faricy puts forward the Christian view that nature and grace are complementary and so maintains that by getting our relationship right, both vertically and horizontally, we shall become more, not less, human and so able to co-operate with nature and to enjoy the fruits of that co-operation. But the relationship is never static: we don't arrive at it, we work towards it; for there is in this synthesis a truly eschatological element.

In Father Faricy's thesis the stilling of the storm and the walking on the water

pre-eminently reveal the saving power of Jesus, in whom both man and nature are reconciled to the Father. That is the hope for the world as it is for mankind, for it is sin that has alienated us from God, from one another and from nature. As Art may be seen as a means of transforming nature, so the supreme art of Christian living can transform nature through the discipline of ordinary life, but this must be life lived for God, not for religion. There is a difference.

In his Introductory Note to the reader the author contrasts the attitudes of S. Benedict and S. Francis to the natural world. If we bear this passage in mind as we read the book, we may well decide that here, too, a synthesis is needed. And getting this right is not an optional extra but a necessary part of being redeemed, of becoming what we were created to be. Our own integrity depends upon it.

MARY JOHNSON,
Tertiary.

Struggle for Justice

The Voice of One Crying in the Wilderness. *By Bishop Desmond Tutu.*

Mowbrays, 1982, 125 pp., £2.50.

This book is subtitled: 'A collection of his recent statements in the struggle for justice in South Africa'. It is divided into five sections: The Emerging Church; The Struggle for Justice in South Africa; Windows into South Africa; Freedom is Coming; and The Challenge of the Eighties. There is a good introduction and notes by the editor, John Webster.

The material is from sermons, addresses, articles in newspapers and journals, statements to the press and to church and other organisations, and covers the present situation and major events in recent South African history. We also read about Nelson Mandela, Robert Sobukwe and Steve Biko.

The delight of this book is that it is a

good summary of apartheid as it is, the rise of the Black Consciousness movement, the thinking of the black majority, and the thinking of Desmond Tutu himself. More than his thinking comes over, and those who have not met the man in the flesh will be able to form quite a 'fleshly' image of him through his style of writing.

Desmond Tutu is the General Secretary of the South African Council of Churches, and over the past years he has become the voice of millions of South African blacks and was recently described as 'South Africa's Martin Luther King'. He is a prophet for that beautiful country, but his exhortations are for those beyond its borders as well.

IAN LESLIE S.S.F.

God and Goodness

The Darkness of God: Theology after Hiroshima. *By Jim Garrison.*

S.C.M. Press, 1982, x + 238 pp., £5.95.

Good News of God. *By E. M. Sidebottom.*

Darton, Longman and Todd, 1982, 100 pp. + 36 pp. notes and index, £5.95.

How is the Christian to reconcile the God over whose world hangs the threat of the mushroom cloud, with the God of Jesus?

Jim Garrison explores this question in some depth using the insights of the philosopher A. N. Whitehead, the psychologist C. G. Jung, and scripture—especially the Book of Job and the apocalyptic writings. At the end of an exciting and demanding book he finds that his conclusion is best expressed in well known lines from T. S. Eliot's *Little Gidding*, where the poet addresses 'this shattering paradox from out of the depths of Judaeo-Christianity'. 'Love bringing torment, forcing humanity to wear "the intolerable shirt of

flame"'; Christ the giver of life confronted by Antichrist the taker of life'. At no time is the reader allowed to forget that 'God is at work even in the atom bomb, calling us to a transformation of consciousness and understanding'.

On page 100 of E. M. Sidebottom's 101 pages occurs the sentence 'We must only thank God for what is good'—and at this late stage the reviewer felt that he had not had much help about what to do with all the rest. The teaching of Jesus, as it has reached us in the gospel tradition, is that God's nature is entirely beneficent—'in him is no darkness at all'. I think most people find that evidence for the nature of God with which they live, is far more

ambiguous than that provided by the Gospel tradition as here interpreted. The words of Jesus are not the whole story (even if we knew what he said). As we wrestle with the mystery of God, we need more than Jesus' assurance that

God is good—we need the Spirit of him who was crucified and whom God raised.

Here are two recent books about God—*both* are to be recommended to the thoughtful Christian. ANSELM S.S.F.

God's Gift

Beyond Belief—The Christian Encounter with God. By Richard Holloway.
Mowbrays Christian Studies Series, £2.50.

It is good to read another book from the pen of Father Holloway. His three previous books have been read widely and even after his move to America, his influence is still with us.

The book is divided into three main sections: The Adventure of Faith, which takes us lucidly through man's search for the meaning to life; The Wisdom of God, which is a positive affirmation of the Incarnation (so good to read), and we are taken through the Death and resurrection of Jesus, related to experience.

The third section is entitled: The Blessings of the Future. I found this the most valuable part of the book. It is an excellent meditation on the Beatitudes,

prefaced by a readable account of the whole Sermon on the Mount. I would recommend it solely for this section.

Finally we are given an autobiographical section as an epilogue: The Faith of a Hypocrite, and perhaps all of us can identify with his reasoning as to why he remains a Christian, when confronted with the demand of Jesus:

'... the only thing that keeps me a Christian, is the certainty that the Gospel is not primarily a demand but a gift, and that only when the gift is fully received and fully understood does the demand become possible'.

This is a book worth reading.

SIMEON S.S.F.

Spiritual Journey

The Life of the Servant. By Henry Suso. Translated by James Clarke.
Series: The Classics of Mysticism. James Clarke, Cambridge,
paperback edition, 1982.

The early Franciscans and Dominicans can rarely have been closer than in S. Francis and this Dominican. Where S. Francis turned to the Lady Poverty, Suso had as his lady, Wisdom. Both had a love of song and left poems and praises of their own, and one chapter in Suso's autobiography is entitled 'How Christ appeared to him in the shape of a

seraph and taught him how to suffer'. This autobiography is a classic which needs no recommendation, an account of his own life which Suso meant for his 'spiritual daughter' alone, but which has been preserved to benefit others. Perhaps Franciscans may be among those who can benefit most.

A SISTER C.S.Cl.

Readers who have had difficulty in obtaining American books may like to know that some, especially publications of the Franciscan Herald Press, may be obtained from: The Librarian and Bookstall Manager, Franciscan Study Centre, Giles Lane, Canterbury, Kent CT2 7NA.

Dates For Your Diary

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|------------------------|---|
| 14 May | Friends Rejoicing at York Minster (replaces the Alnmouth Open Day this year)
for all friends and associates of religious communities
Begins at 12.00 noon with a Eucharist |
| 21 May | Youth Day , Alnmouth Friary
Begins at 12.00 noon with a Eucharist |
| 11 June | Third Order Festival , Plaistow
Begins at 12.00 noon, Eucharist
Afternoon Speaker: The Bishop of Southwark |
| 11 June | Childrens' Day , Alnmouth
12.00 noon Eucharist |
| 18 June | Summer Festival , Compton Durville
12.00 noon Eucharist |
| 2 July | Open Day , S. Francis School, Hooke
Begins at noon |
| 9 July | Summer Festival , Hilfield
Begins at 2.00 p.m. See Chronicle |
| 16 July | Oxford Movement 150th Anniversary
Eucharist at 11.30 a.m. in the Parks
Preacher: the Archbishop of Canterbury |
| 29 July to
9 August | Families Camp , Hilfield
Apply for details to Mrs. Elizabeth Stirling,
14 Redmile Lane, Ketton, Stamford, Lincs. PE9 3RD |
| 30 July | Summer Festival , Newcastle-under-Lyme
2.30 Eucharist |
| 5 August | Day of Prayer for Peace
being observed in all S.S.F. and C.S.F. houses |
| 12—23 August | Youth Camp (15+) , Hilfield
Apply for details to Brother Philip Bartholomew at Hilfield |
| 17 September | Stigmata Festival , Hilfield |
| 17 September | Franciscan Festival , Liverpool
Ring the Liverpool Friary for details |
| 1 October | London Festival , at S. James', Sussex Gardens, W2
Begins at noon, see Chronicle |
| 8 October | Northern Rally and Festival , Newcastle Cathedral
12.00 noon Eucharist, theme 'Unemployment'
Preacher: The Bishop of Newcastle |
| 14 October | Franciscan Festival , Belfast
Contact Friary for details |



(Above) Sister Mildred, who died in November last year.

(Below) A glimpse of the General Chapter of the European Province at Hilfield last year. In the centre, facing left, are Brothers Ronald and Victor.